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vomen's missionary magazine

THE WOMEN'S MISSIONARY MAGAZINE

Of The United Presbyterian Church Of North America

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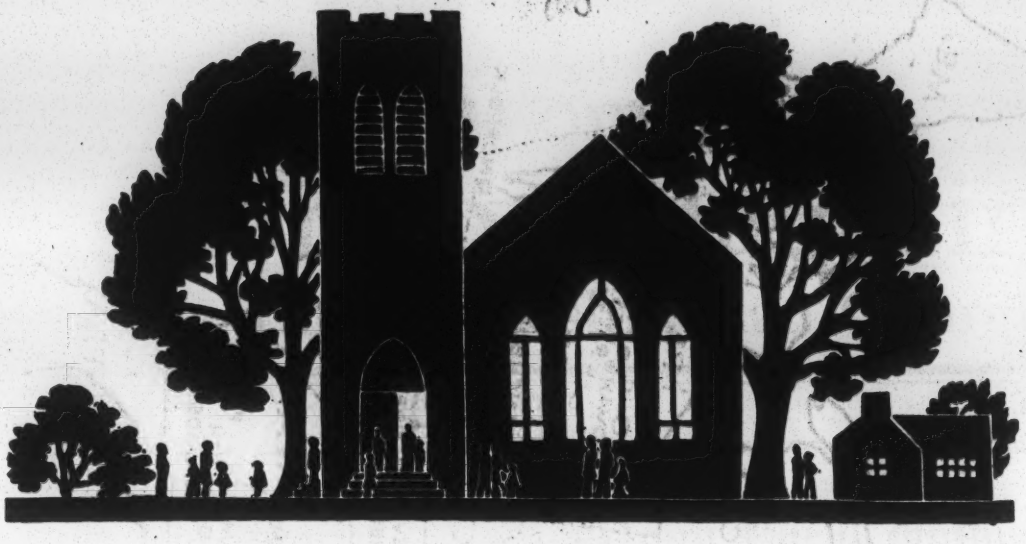


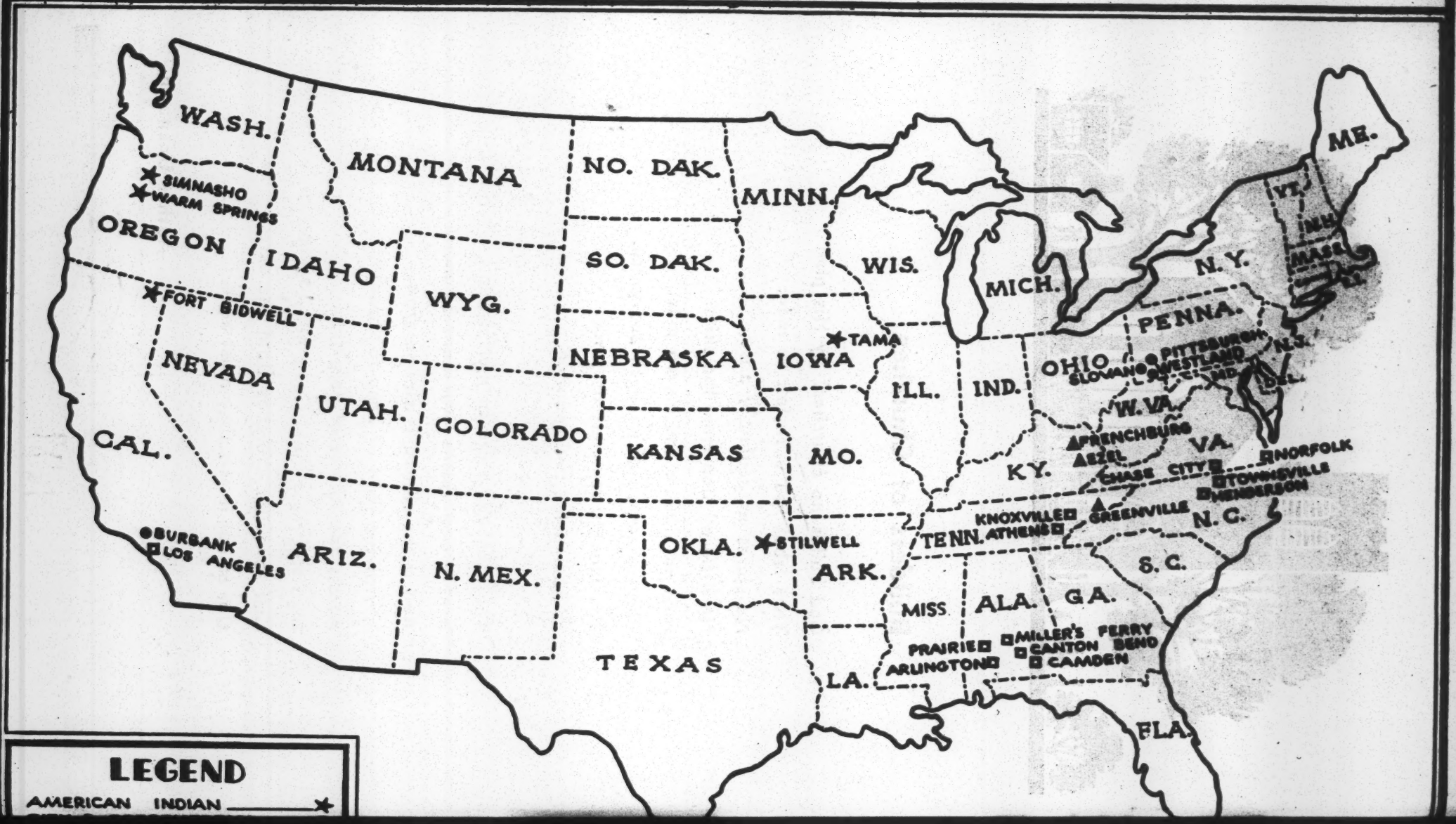
Builders of Churches

God builds no churches! By His plan
That labor has been left to man,
No spires miraculously arise,
No little mission from the skies
Falls on a bleak and barren place
To be a source of strength and grace,
The church demands its price
In human toil and sacrifice.

The humblest spire in mortal ken,
Where God abides, was built by men,
And if the church is still to grow,
Is still the light of hope to throw
Across the valleys of despair,
Man still must build God's house of prayer.
God sends no churches from the skies,
Out of our hearts they must arise.

—Author Unknown

UNITED PRESBYTERIAN MISSION STATIONS IN THE U. S.



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Of The United Presbyterian Church

VOL. LXIV SEPTEMBER, 1950 No. 1

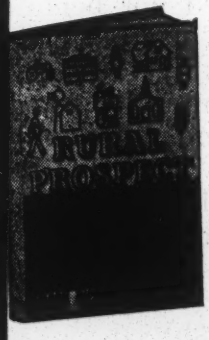
Telling His Story - - - - Along Rural Highways

Rural Prospects

(Home Mission Textbook by Mark Rich)

Together In Community Evangelism

Chapers 5-7 reviewed by Mrs. Frank E. Dean and Miss Martha Helen Dean of the Jamestown, Ohio, U. P. Church



"Let's do something about it!" Doubtless that's what you who live in rural communities have been saying to yourselves since beginning the study of *Rural Prospect*. If not, surely you *will* say it as you read and reread this book which, to quote Mrs. Walter H. Holt at *WGMS*, "is so full of vitamins." Really to study the text is to see a vision of our many small, competitive churches working together, no longer so impotent that the community is scarcely aware of their existence, but a powerful factor in making the community Christian.

"Can we do it? Can we transfer vision into action?" Yes, that is the important question and the one we in Jamestown have been asking ourselves. Ours is the kind of overchurched, underserved community that Mark Rich talks about. Ten churches—nine Protestant (two of them Negro) and one Catholic—in a town of 1350 people and a community of 2350! Sporadic attempts at cooperation in past years among four of the old-line churches in special services and Daily Vacation Bible School had paved the way for something bigger. What should the next move be? Could we bring to realization a dream of uniting the young people of the community in one concerted effort?

Many personal calls, telephone calls, cards, and letters brought together a committee representing six churches. More calls and cards, and a week later all nine Protestant churches met in one big Youth Rally —Methodist, African Methodist, Baptist, Zion Baptist, Friends, Church of Christ, Pentecostal, Christian Union, and United Presbyterian! Surely God was working mightily among us. But we bear no illusions as to the future. How is this enthusiastic beginning to be carried into solid achievement? Already *Race* has raised its ugly head. But as Stanley Jones says, our God has miracles for the asking. We are asking, constantly and devotedly.

PRESBYTERIAN HISTORICAL SOCIETY
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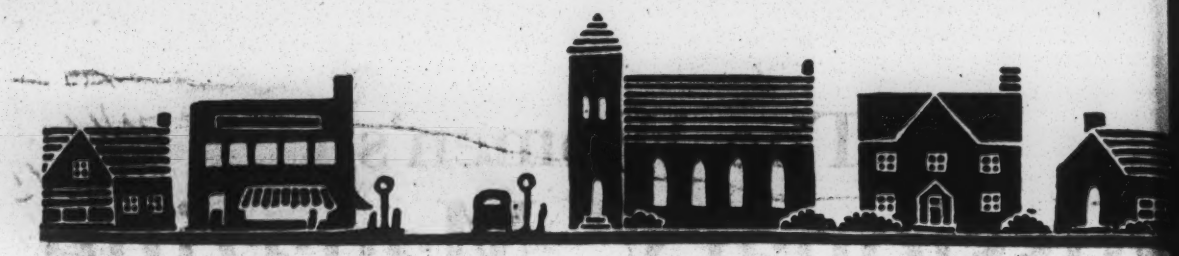
AMERICAN INDIAN



The Christian church itself grew out of a group experiment. The perception of the Christian community still comes to those of a discerning mind and of good heart. In Christian communities good will does not eliminate tension and discord but it always transcends them. The Christian community is an elusive ideal and held by some to be impractical. But to stop moving toward the ideal is as fatal to the community as to the individual. To press toward the mark is as fruitful for the many as for the one. There are communities that approach the ideal because people of good will pursue it with more than ordinary deftness and zeal.

With these comments our study book comes back into the picture. It is filled with s t o r i e s of people, churches, and communities that are transmuting d r e a m s into achievement. For the sake of brevity these stories cannot be included in this review. But read them for yourselves and feel the contagion of souls on fire with the ideal, "Thy will be done on earth as it is in heaven." The development of the Christian community does not await the elimination of all sin and shortcomings. It begins now with men of vision and leadership building on the solid foundation of the character of good people.

T o d a y the community-minded church finds much to help it in its task. Rural life in America has moved out from the period when the pastor was responsible for education of all kinds, including farming and health. Today there are many rural organizations q u i t e separate from the church but working for the betterment of the community. As they keep faithful to t h e i r purposes, they lengthen the arm of the church. Among these rural allies are the school with its P.T.A., farm organizations such as the Grange and Farm Bureau, government agencies including state agricultural colleges and extension services, youth groups such as 4H Clubs and F.F.A., libraries, and the Red Cross.

The fact that leadership in these activities may reside with some other agency should not cause the church to have less concern for the quality of service offered. Such agencies affect the "soul" of the community by creating ideals and behavior which in turn help or hinder the work of the church. The church can perform an invaluable service by integrating the activities and pointing the direction of community agencies. Some church people will work more readily in a community project than in a church office. The church need not bemoan this fact. Persons of Christian character placed in community responsibility tend to raise community standards. When church and community agencies join hands to work for the highest good of all, the church becomes more central in the thinking of the people as it takes a natural part in their constructive everyday affairs. The God worshiped in the church is demonstrated to be the loving Father of all who is related to every phase of their lives.

So then, together in community evangelism!

Modern rural sociological ideals also support the rural church. Two of the most potent of these are the family farm and the productive home. The way land is held and used is a strong factor in determining quality of life. The family type of community enjoys more benefits of a social, educational, civic, cultural, economic, and religious nature. For the farmer this means the family farm instead of the corporation-owned farm. For the factory worker, merchant, teacher, or

professional man the counterpart is the productive home on a plot of land big enough to support a garden, perhaps even chickens or a cow. Such conditions place emphasis upon family solidarity and cooperation and the nurture of wholesome family life. Add to these ideals the Christian ideal of the stewardship of all life—time, resources, talents—and the result is the highest conception of life for persons and families.

These ideals have given rise to such plans of church finance as the "Lord's Acre Plan" conceived by the Green Valley Church in Ohio, and the plan called "God's Portion" in operation in Garden City, Minnesota. These plans do more than support pastor and church. They develop Christian character and build a religious attitude into the lives of the people. Read Dr. Rich's account of the experiences of these two communities to become convinced that churches practicing sound stewardship have no need for money-making schemes or drives. They always have money for strong local and missionary programs.

We cannot leave this study without considering the implications of the idea of community for the home-mission enterprise of the church. Frequently it happens that several weak churches in the same town are receiving grants of money from their home mission boards. Is a mission board justified in making an appropriation to a church in an overchurched community? Would it not be better to get the churches together, help them take on greater force and become self-supporting, thereby releasing the mission grants for use in needier communities?

Then there is the problem of a new community growing up perhaps around a factory or government project. The population may represent a dozen denominations. Should all twelve mission boards enter the community? Or should the church boards through the local council of churches and through the Home Missions Council of North America cooperate in providing one strong Protestant church? If a church is self-centered, it will give one answer. If it is community-minded, its answer will be—*comity*.

Comity is a plan for aiding communities to have only as many churches as the population warrants. It works in three ways. In a new field the method is usually allocation. After a full survey of the field, denominational executives assign the community to one denomination. Similarly other fields are assigned to other denominations. In a community where competition exists, comity operates by withdrawal. Several denominational mission boards withdraw their support so that another church may increase its effectiveness. A *Master List* used by many denominations allows the boards to do careful planning. The third expression of comity is the formation of an interdenominational or community church which is frequently related to the Home Missions Council until a denominational preference grows within the church itself.

Comity was born of a missionary motive and was evolved on the missionary frontier with the sole purpose of making effective the church's outreach. But to be effective, comity must be local. It can never work so long as it is applied nationally by the boards without local support. Local people must perfectly understand and believe in it.

Furthermore, most of the home

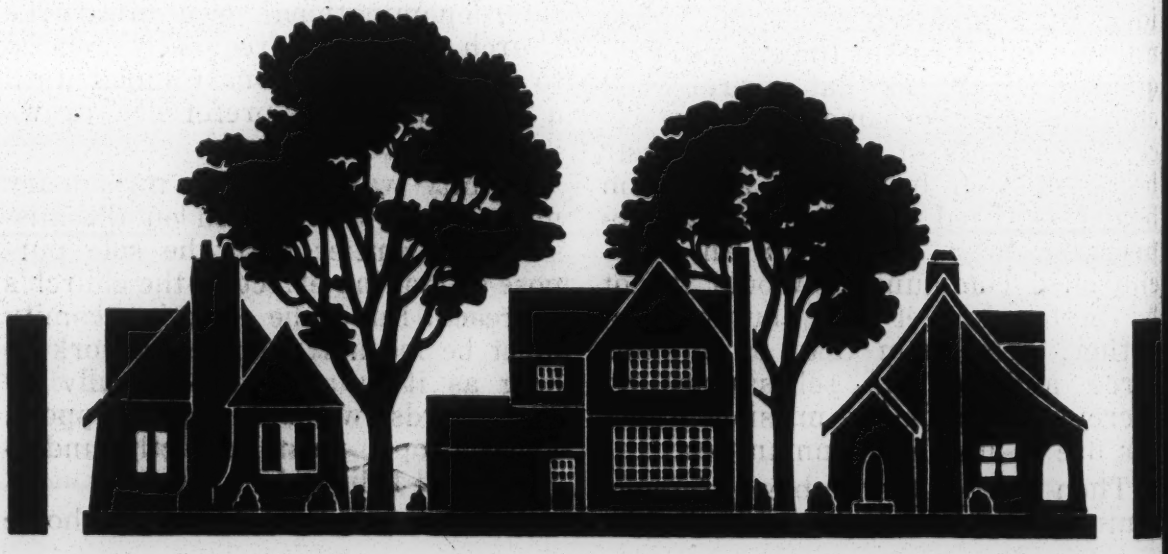
mission problems must be faced and solved on the local level. There will never be enough "home missions" money or workers to go around. Each church must consider itself the mission agency in its own community. It can arrange for the establishment of outpost Sabbath Schools, for busses to transport children, for a religious news service to every home, for any service necessary in the evangelization of its immediate area. In the United States millions remain unchurched who live within easy driving distance of a church. It is only as you and I—the laymen—win our neighbors that these people can be reached.

In America it has always been true that laymen have more to do with determining the nature of the Christian enterprise than do the clergy. Only the laymen can make the church a vital force. Within their respective vocations and interest groups they must help to bring the gospel into all human relationships. In word and deed they must work for a united, cooperative Christian community. They must keep away from schism, from dividing the church, as they keep away from sin. The New Testament is against splitting churches. Differences of theology, nationality, race, economic or social status are not sufficient reasons for establishing several competing churches. Jesus prayed ardently for unity of the disciples, not for uniformity. A church characterized by uniformity would be uninteresting and dull. Diversity of outlook gives the variety and strength that a church needs. No one person, group, or class can exclude anyone else from the family of God and men. "Our Father who art in heaven"—one household, one family, one Father. It takes a big Christian to work for the fulfillment of that prayer.

I love a little church house
That stands upon a hill;
I love a little school house
With a flowering window sill;
I love a little cottage
That stands near by a wood—
I love them all so dearly
And I'll tell you why I should.

Because the little church house
Is a beacon on the hill;
Because the little school house
Is a guide post, if you will;
Because the little cottage
That rests upon the sod
Is another of the builders
That keep building men for God.

—*Selected*



Saints Of The Countryside

Rural Prospect—Chapter 8 reviewed by Mrs. Frank E. Dean and Miss Martha Helen Dean.

Down the years heroes of faith have been used of God to establish communities permeated and controlled by the influence of Christ.

For 124 years a rural community has kept flowers on the grave of a faithful pastor known throughout the world as the beloved Protestant rural saint. John Frederic Oberlin, a highly trained man of brilliant talents, spent fifty-nine years as pastor of a mountain parish in Alsace where the population was sunk in direst poverty. While serving faithfully in the traditional duties of a minister, he soon realized that something more was needed for the salvation of individuals crushed under the environment of a neglected community. He was a most devout man, but not one who could narrowly confine the meaning of spirituality.

When he found children taught in a hovel by an ignorant keeper of pigs, he could not rest until he had established schools with trained teachers. He showed the undernourished how to produce more and better food. He introduced a factory to give employment to the destitute. He persuaded the people to build good roads and bridges by asking, "For whose sake will you do it? Will you do it from love to the Lord Jesus Christ who during his stay upon earth went about doing good and who redeemed us to be a peculiar people zealous of good works?"

He kept a list of every person in his parish. He wanted to know "all the sheep and all the lambs" so he might better bring them into Christian fellowship. He would not have the church divided; there were not enough people for that and the gospel was against it. So Catholics, Lutherans, and Calvinists received communion together. On the plate were three kinds of bread—wafers, leavened and unleavened bread—so that each could partake according to his convictions. He magnified Christ who is not divided.

God and the work of man united make a countryside of restful beauty and peace.

Felix Neff, Sky Pilot of the Alps, traveled many leagues over dangerous roads to preach five or six times each Sabbath in his several mountain churches. Regarding salvation of souls as his chief business, he likewise proved the power of the gospel to uplift people steeped in controversy and living in filth. He taught his flock to read and sing hymns so that they could better understand the Bible. He built schools, instituted a teacher training program, introduced irrigation and improved methods of crop production, and brought about better sanitation. In spite of primitive conditions, he set a high standard for any church seeking to serve its community.

Mark Dawber, until recently chief executive of the Home Missions Council, has been the moving spirit in developing American interest in community. Bringing from England the parish philosophy, he adapted it to the American scene while serving in rural churches, on mission boards, and on the faculties of universities where he became a recognized authority on the rural church and the church-centered community.

Dr. Dawber declares: "The dynamo of human life is community . . . Com-

munity is something more than a place, it is a state of mind and a spiritual fellowship . . . Christianity is a religion of relationships; we must save the community if we are to save the individual; we urgently need a theology of community redemption . . . Most of our Protestant churches are not community institutions! often the church is the most divisive factor . . . Making the community Christian is not going to happen as a result of a few preachments from the pulpit; it is an educational task that must penetrate all the agencies and activities of the community." To have such dynamic ideals back of the policy-making in American home missions is a reason for hope.

As Dr. Rich in this last chapter of his book calls the roll of the saints of the countryside, many of us would add names of men and women little known outside the confines of their own country, but none the less country saints. We, in Jamestown, revere the memory of Dr. W. A. Robb, pastor of our rural church for over fifty years. During his pastorate not only were souls brought into the Christian fellowship and young men led to the ministry, but church services were taken to little red schoolhouses at opposite sides of the community in an effort to reach those not touched by the church in town. Group meetings in the schools also educated the populace on the wet and dry issue up for state vote. The town did not then boast a high school; Dr. Robb held classes in the home he had built with his own hands. Following the Civil War he gave his energies to making education available to Negroes. What better way of honoring these saints than by building well on the foundation they so nobly laid?

Forward then, to a wholesome Christian community and a church that unites the community. Let the gospel of unity not be watered down, but let the church practicing unity be electrified until the hearts of people are warmed to express their love with power and strength. Let the gospel be received for all of life: a union of altar and home, of preaching and practice, of worship and work. Let the church serving the community be the instrument for incorporating into its very structure the kind of life that was in Christ.

Shed Thou, O Lord, Thy light
On this strong land,
Firm in the ways of right
Strong may she stand.
Make her to all earth kin,
Teach her to share;
Cleanse her of inward sin,
Lord, hear our prayer.

Purge Thou from pride her life;
Stay lust for gain;
Save from unholy strife;
Let justice reign.
Make her Thine instrument
To bring earth peace,
Goodwill her armament
Till wars shall cease.

Here let all men be free
Under Thy sun,
Bound in fraternity,
All peoples one.
Here let Thy truth be power,
All deeds be just,
Save Lord in this grave hour;
In Thee we trust.

—*Georgia Harkness.*

W. G. M. S. Stations Along The Way

I. Visiting Our Indian Missions

By MRS. RUSSELL K. MONTGOMERY, Indian Secretary

We shall start on a thrilling tour *Along Rural Highways* visiting the United Presbyterian Missions along the way. As we follow Route 30 out through the middle West we shall stop first with the Sac and Fox Indians at Tama, Iowa. As we enter the settlement we pass the Mesquakie United Presbyterian Church, a neat, gray stucco building, with a worshipful and quiet atmosphere within. Adjacent to the church is the spacious white frame manse where Mr. and Mrs. Louis Mitchell, the native lay missionaries, are living; and where the Indians of the settlement often meet. Both buildings are nestled at the foot of a beautifully wooded hill—a colorful picture in the fall of the year.

While traveling through the settlement over the narrow, mud roads, occasionally we see an Indian walking along but never a crowd of Indians assembled waiting to trade, as we might have expected. Here and there among the trees are little frame houses of varying sizes and only a few of the one-time wick-i-ups or wigwams.

Let us stop to visit with some of our Mesquakie friends. We are cordially greeted and made to feel welcome. We notice that there are no coverings on the floor; in one room, a good wood-burning range and kitchen cabinet, and in the other rooms, a few chairs, a bedstead or two or else just mattresses on the floor with the coverings folded neatly at one end. The women of the home are quilting, making their own clothes, weaving baskets or busy with bead work. The housewife may be in the midst of preparing the evening meal. Potatoes, dried corn or beans and sometimes a little meat are boiling in the kettle. While these are cooking she is patting out a loaf of bread which she will cook in the fat that is boiling in the skillet. Some of the men have regular employment with the Government. Most of them, however, are busy in their small gardens. Besides vegetables, the main crops are corn and oats. In the winter the men haul the wood supply for their homes.

We are impressed with the comparatively new white frame Government school building, neat and clean looking. Besides having well equipped and up-to-date class rooms for eight grades, there is the large modern gymnasium. This room is also used for serving hot lunches to the children. We find that Mr. Mitchell, besides doing his regular church work, takes patients to the hospital, answers emergency calls, visits among his people and provides transportation to the various church services for those who live at a distance.

We travel on along Route 30 for a couple of days until we come to Oregon. We ride alongside of the beautiful Columbia River.

As we leave Route 30 at the Dalles in Oregon, we are fascinated with the gorgeous scenery, especially the wonderful panoramic view of the majestic Cascade Mountains—Mt. Hood, Mt. Adams, Mt. Jefferson, all perpetually snow crowned. After miles of real mountain travel of rugged, narrow ,twisty roads with precarious switch-backs we come to the Warm Springs Reservation which includes about 40 square miles of land. The Warm Springs River cuts the Reservation almost into two even parts;

the Simnasho United Presbyterian Mission is to the north of the Warm Springs River and the Warm Springs United Presbyterian Mission to the south.

How fortunate we would be if we should happen to find these Indians on the Reservations; especially in the summertime for they still cling to the wandering life of their forefathers. They may be at the fishing grounds on the Columbia River, in the hop fields, in the mountains picking berries, in the forests hunting or in the fields rounding up their cattle. Watch them riding horseback, dressed in their gorgeously decorated deerskin native costumes at the fairs or the pow-wows at which time the surrounding grounds are covered with temporary tepees. During these festive occasions drinking and gambling run rampant.

As we near Simnasho we can see the whole town almost at one glance —the Church, the Little House, the parsonage where the Post Office is located, the Government School, Indian Long House, the Government teacher's home and a few other small buildings. We feel rather isolated and cut off from civilization. The homes of the Simnasho Indians are rather poor looking, unpainted, two-room dwellings with little furniture. Since the Indians are home such a short time during the year, they take little interest in their homes. Their food consists chiefly of fish, venison and roots. How discouraged the missionary must feel at times when he sees drunkenness, disease, superstition and wickedness. Only the saving powers of Jesus Christ can bring these Indians out of the state of darkness into the light.

As we travel south through the Reservation we come to the Warm Springs Mission. Conditions here are quite similar to those north of the Reservation. However, they are not so isolated for the government agency is located here. We see a fine, well-equipped Government Hospital, a modern brick Government Boarding School and many more homes. Not far from this end of the Reservation several white families are beginning to settle. These Indians of the Warm Springs Mission have recently shown a renewed interest in the Church. The young people from the Boarding School are taking advantage of a fine weekly religious educational program, several adults have joined the Church this last year and have brought their children to be baptized. This is encouraging to the missionary especially when these Indians have been so slow to accept the Christian religion. We rejoice with the Rev. and Mrs. Machamer that God has seen fit to call out some of His own from this very difficult field of service.

From Oregon we travel south and back east.

A DETOUR—In crossing Colorado we decide to visit our newest Presbyterial mission at Colorado Springs. We go first to the church where we are greeted by the pastor, Rev. Arne Magnuson, and our young missionary, Miss Esther Jones. They are conferring about the day's work and what section shall be visited. As Miss Jones sets out we accompany her to the new addition recently developed near the church. We stop at many doors and she explains the purpose of our call and invites them to our church services. Sometimes we enter to chat for a moment with someone who is now attending church because of a previous visit. We are received pleasantly in most cases, only a few refusing information as to former church affiliation or preference. Many have had no religious background but all are cordially invited to worship with us or to seek some other church home. Thus the church reaches out to touch the community.

—Mrs. Edgar B. Murdock

Leaving Colorado we continue south and a little west crossing the Rocky Mountains and miles of rough and sandy roads to that part of Arizona called Navajo land. Our desti-

Oljato, Utah—Mrs. Fred Patterson, Mr. and Mrs. Billy Nash

nation is a little town called Kayenta in the north-eastern part of the state. The Rev. and Mrs. Fred Patterson our own U.P. missionaries to the Navajo, have been invited by the Presbyterian Church U.S.A. to work from Kayenta to the north to Oljato, Utah. We are thrilled with the beautiful scenery, rocks, canyons and painted desert; on the other hand, we are almost exhausted, due to the rough and uncertain roads. It is a grand and glorious feeling to finally arrive at Kayenta and meet with ones we know. They are so anxious to show and tell us all about this new work they have started among the Navajo Indians. Immediately they drive us in the new jeep and head north for Oljato, Utah. On the way they point out the hogans, the homes of the Indians that are scattered throughout the desert. One could easily miss seeing these hogans, so perfectly do they blend with the sands of the desert.

We visit with a Navajo family, sitting on the ground in front of their hogan which is a small round hut. The frame work has been covered over with sandy clay. A hole in the roof lets in light and the only other opening is the one small door. The women are weaving a colorful Navajo rug strung up upon a crude wooden frame. The children are running around playing and the baby is perfectly contented bound on her home-made cradle. We take a glimpse into the inside of the hogan—no chairs, beds or tables, merely skins spread on the ground, a few utensils, covers and a place to build a fire in the center of the room. Such poverty is hard to believe in our land of plenty. We inquire for the little boys and are informed that they are out watching the sheep. As we drive along we see the sheep grazing on the mountainside, on the occasional green spots.

After bumping our way over rough and rugged roads we finally come to Oljato. At first glance we could see only the trading post, the owner's home and a few hogans. To the ordinary traveler this little settlement would not seem exciting but to our missionaries it is the Gateway to a wonderful opportunity of service. They realize there are more than one thousand Navajo in this area, the majority of whom have never heard the message of the Gospel; of the large number of Navajo children here only a small percentage are in school; and of the tremendous number afflicted with tuberculosis and trachoma only a few are properly cared for due to lack of doctors and hospital facilities.

Little do we realize this great need on our own doorstep. It is no wonder that the missionary dreams of the day when these children may have a school of their own, a doctor or a nurse to relieve the suffering of young and old, and most important, a church in which to worship the true God.

We must be on our way across the state of New Mexico to the eastern border of Oklahoma. What a contrast, going from the sandy soil of Arizona to the beautiful green hills of Oklahoma! Without much difficulty we have located the town of Stilwell. From here we begin our trip through the country over nine miles of winding and twisty roads. Suddenly—a lovely sight, nestled among the trees on a grassy knoll is

Indian children taught by Miss Pearl Bear in the Wheelock Academy

a white chapel and close by, a beautiful white frame bungalow. Coming closer we discover that it is our own United Presbyterian Cherokee Mission and new parsonage. We have arrived on Missionary Meeting Day. The ladies have just had their regular meeting and are busy getting ready for the quilting, using the patches and materials sent in by interested friends. While the women quilt the men are helping fix up the church property and gathering in wood for the winter fuel.

From the conversation we could readily see that their interests centered around their church activities: the regular church services, prayer meetings, youth groups, and song services on Friday evenings.

The majority of these Indians and white people live in the little frame homes. Some have small farms of their own, however, many are engaged in a large cooperative project of raising green beans and strawberries which has been a means of increasing their annual income. These people never cease expressing their joy that again they have a church to which they can come to worship and sing praises to God and they are truly thankful for the missionaries, the Rev. and Mrs. H. W. Gordon, that God has sent to lead them.

We leave Stilwell and travel directly south almost to the Texas border, to a little town called Millerton, Oklahoma. It is here that Miss Pearl Bear, a member of our Mesquakie United Presbyterian Church of Tama, Iowa, is carrying on a religious educational program in Wheelock Academy, a Government Boarding School for Indian girls.

During the regular school hours Miss Bear assists with sewing and recreation periods. Only after school and in the evenings and on Saturday and Sabbath she is permitted to carry on her religious program. In spite of this handicap she manages to provide a Bible Study class each week for all the girls in the school from the first through the eighth grades. She is also responsible for the Sabbath School and church service at the school, special-day programs and meetings of the young people. We are proud of Miss Pearl Bear, the first of our United Presbyterian American Indian girls to step out into active Christian service in behalf of her own people.

AMERICA

A golden cup is in thy hand,
Thou holdest it at God's command,
America!
His cup of blessing not thine own,
Thou mayst not quaff its sweet alone—
This cup of blessing sent thru' thee
To thirsting, sad humanity.
God keep thee to thy mission true,
O fairest land the world e'er knew,
America!

—*Kate W. Hamilton*

II. Visiting Our Negro Missions

By MRS. G. VIRGIL HUTCHISON, Negro Secretary

T seems we have been gone from home a long time but we do want o see the work for the Negro people. Ve will head our car for Wilcox ounty in southern Alabama. Leavng Oklahoma, we cross Arkansas on outes 62 and 63 to Memphis where e turn south on Route 78. This akes us to Birmingham, from which oute 5 goes directly to Catharine, nly four miles from Prairie on oute 28.

At Prairie, Superintendent and Mrs. William T. Peters welcome us o their pleasant, modern home. Close y are the white frame church and he school. This is a grade school and upils come in by bus since several ural schools have been closed. We neet the Rev. Claude C. Brown who reaches here every second Sabbath. His interest brings him often to Prairie where church and school work losely together. You may remember neeting him at the Oxford Convenion in June, 1950. (*See article*, . 21—*Editor*.) He brought to us here the story of an underprivileged eople and increased our interests in Negro work. Several of our church amilies own their own homes in sight f Prairie Mission and most of them ealize the blessings they have reeived there.

Annemanie is not far from Prairie. We will take time to visit Arlington nstitute there. This school is under he American Board but the WGMS ays salaries of two matrons. One of hese matrons supervises the school unch program which has meant much o many needy pupils who come in y bus. Superintendent and Mrs. Thomas are in charge of this school nd the Rev. Brown is pastor and friend as at Prairie.

We go back past Prairie now to Miller's Ferry. This mission was ounded in 1874, the first of our Alabama missions. Turning 'n from the

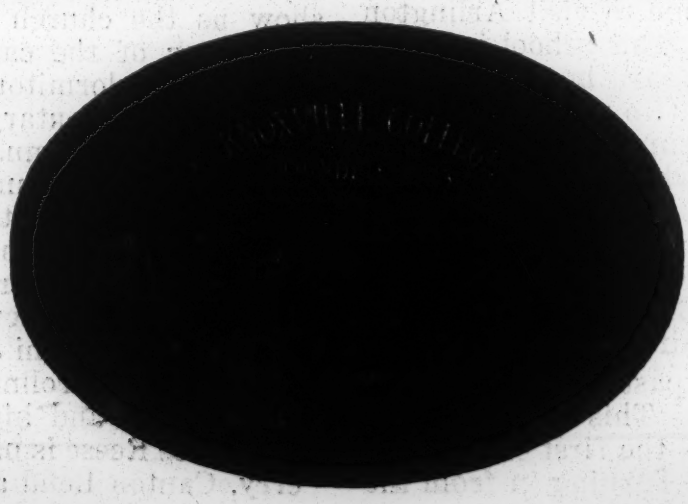
Reverend Claude C. Brown poses at the WGMS Convention at Oxford, Ohio, with the girls of the Alabama Quartet: Miss Blanche Simmons, Miss Helen Mitchell, Miss Dora Gordon, Miss Minnie Marshall and Miss Pauline L. Shields (teacher).

highway, we see a number of white frame buildings, and huge trees casting pleasant shade. Our first stop is with Superintendent and Mrs. N. D. Williams who welcome us to another gracious Christian home. They will show us the church which is truly the center of the campus. We will see the girls' dormitory, the teachers' home, an elementary and a high school building, gymnasium, vocational building, a community cannery building. Last year the boys' dormitory was burned. The boys are now housed in the former hospital. Several cottages are occupied by teachers and their families. Last year there was an enrollment of 340 pupils in grade and high school. The Rev. James Reese is pastor at Miller's Ferry, Canton Bend and Camden. . .

Scenes which might have greeted the visitor at Henderson, North Carolina during Vacation Bible School. Left: Intermediate boys playing Soft Ball. Right: One-half of the Junior Department and teacher on the third day of the school.

Leaving Miller's Ferry we proceed, still on Route 28, southeast past Canton Bend where the American Board sponsors work, and after a very few miles we reach Camden, a thriving little town. Our chief interest is the mission which is on a rise east of the town, the high school with its fresh white paint dominating the campus. Superintendent and Mrs. A. C. Peoples greet us in their attractive bungalow and gladly point out the various buildings under their care. These include the girls' dormitory, boys' dormitory, teachers' home, high school chapel. This is a good-sized meeting room, but because it is not large enough to hold all the pupils at once, chapel must be held in two sections. The new county elementar building, on a plot purchased from u is new and yet we find our facilitie overtaxed. In 1949-1950, the grad school enrolled 200 pupils and th high school 445.

These Alabama schools have man things in common: They give goo scholastic training and are state-ac credited. They give good musical su pervision and the students profi thereby. The Alabama Quartet whic sang for us at the Oxford Conventio exemplified their musical ability. Vo cational skills are fostered and fin use after school life too. But the mos important contribution to the pupil is along spiritual lines. Not one ca



say "No man careth for my soul." Motivating the whole effort is the Christian concept of the Christ who died that we might have eternal life. Bible is taught every day in every grade. Christian superintendents and teachers live the religion they teach.

Our next stop is at Knoxville, Tennessee, which we reach by retracing our road to Birmingham, taking Route 11 to Chattanooga, then Route 28 to Knoxville. The college there is also an American Board institution but the WGMS pays salaries for two matrons and a dietition. Christian women serve their Lord in these positions.

We turn toward Henderson, North Carolina, driving on Route 70 to Durham, then on 15 and 158 to Route 1. Formerly the American Board had schools there but now they are county operated. We have Miss Eva Thomas teaching Bible in the high school and assisting with youth work in the church. She was recently elected state secretary for Bible teachers in the special education section of North Carolina teachers.

Our Jubilee Hospital is here at Henderson, the only hospital for Negroes in all of Vance County. With only 37 beds, Superintendent Eva J. Adams and her staff cared for over 2,000 patients last year. Many had a new vision of their Saviour as they were ministered to in His name.

Turning north now, we follow Route 1 through Richmond and soon reach Chase City, Va., where Miss Grayce Salley teaches Bible to grade school children and conducts Vacation Bible School. One would look far to find one who is happier than she in this opportunity.

Soon this "vacation trip" will be over and we must go back to familiar tasks but we have new zeal as we think over the things we have learned while we visited our Negro Missions

Miss Grayce L. Salley proudly presents her Children's Chorus at Chase City, Virginia

III. Visiting Our Home Missions

By MRS. EDGAR B. MURDOCH, Home Missions Secretary

AT last we reach our Mountain missions in Kentucky and drive through the stone pillars into the campus of the Frenchburg school. We are warmly greeted by Superintendent and Mrs. Gathman. We sit on the porch of their apartment overlooking the green expanse of the tree-shaded campus. As we chat we learn that five members of the faculty are taking summer courses in various colleges, some for Master Degrees. We are pleased to hear that eleven members of this year's graduating class will enter college or some other training school this fall.

Having rested a bit we set out to see what changes and improvements have been made. In the high school building we find that a new hallway running past the offices has been made by taking part of an adjoining classroom, cutting doorways and changing the outside entrance to give greater privacy and convenience. We also note that the small room next to the Home Economics kitchen has been fitted up for a demonstration dining room, the furniture, table, corner cupboard and buffet having been made by the boys in the Manual Training shop. The girls are taught proper table setting and serving.

May Day Processional, Frenchburg, Kentucky. The King and Queen are proceeding to the throne. Attendants are in line.

We go next to the used-clothing store, a large room in the basement of the dormitory where we discuss the most important improvement we are planning, which involves this room. Three years ago a temporary school building was erected to be used until the new grade school building could be built. It was used for that purpose for almost two years and for the past year was used for the school's hot lunch program. The building has now deteriorated so much that another place for the lunch room must be found and the clothes room seems

Fortunate would have been the visitor who happened to arrive at Frenchburg on May Day.

Meet the Girl Scouts at Ezel

to be the logical place. The temporary building will be razed and floors, doors, windows and inside timbers used in erecting a cinder-block building on a small plot of ground belonging to us just across the highway from the campus, to be used as the clothes store. The former store room will then be renovated and become the lunch room. This arrangement will be a great improvement.

Going on to the Jane Cook School we find the outstanding improvement to be the new elevator. It is a gift from many societies in several presbyterials led by Caledonia Presbyterial which originated the project. The doctor and nurses view it with joy and relief as they remember the years of carrying stretchers up and down stairs. We greet our new technician, Miss Bernice Olson, who has recently come to take charge of laboratory work. We then go on to the nurses' cottage next door to speak to the nurses who are off duty.

Then past the gymnasium, empty now of shouting basketball fans, and the doctor's neat little cottage and leave the campus, by way of the bridge across Beaver creek, to the main street of the village where we stop at our church. We feel a sense of pride as we remember that this beautiful little church was built with Life Directorship funds, the first purpose for which they were used. The congregation keeps it in good repair for they are proud of it. By now it is growing late so we say good-bye to the Gathmans and start on the fifteen-mile drive to Ezel.

At Ezel we receive the usual warm greeting from Superintendent and Mrs. Heagen and are soon hearing news about the school and faculty. We find that two of the teachers are taking courses in special work this summer and four of this year's class will enter college this fall. Mr. Heagen then takes us with him to discuss needed repairs. There will be no building this year as a new clothes room was built in connection with the new grade building three years ago and last year a new cottage was

If you chance to visit Ezel during the school months you may watch the children crowding into the buses to go home.

erected for the use of our farmer. There will be painting and repairs, however. The Woods Memorial Gymnasium-Auditorium will be painted, the living room and dining room of the teachers' residence redecorated, and, most important, the interior of the parsonage will be entirely redecorated. This is needed as it has been vacant for some months. It is an attractive house with living room, dining room, kitchen and sun room on the first floor and three bed rooms, bath and study on the second, so we want it fresh and bright for the new pastor who we are hoping will come to occupy it this fall. We turn then to the church that stands beside it. Everyone admires this white frame church with its tall spire pointing heavenward. The congregation is proud of its lovely house of worship, and last year completely renovated the interior so it is as beautiful within as without. Last year we bought an adjoining plot to enlarge the playground and now find the equipment set up. It was a gift of the Junior Special.

In our visit to these schools we are heartened by a fresh realization of the great interest the societies take in the schools, hospitals and churches as evidenced by their gifts. We are grateful and when asked what they may send we reply that scholarships are always needed to help pay school and boarding expenses for dormitory students and bus fares for other pupils. For the hospital, bed linen, hospital gowns, tray and dresser covers, baby blankets and baby clothes for the poor babies with nothing prepared for their arrival. And always there are Christmas gifts for the children who otherwise would have no gift. Most of all we need prayer for all the work.

We are reluctant to leave Kentucky but must turn our faces northward. Arriving in Pennsylvania we visit two Presbyterial missions near Pittsburgh. At Slovan we see Mrs. R. G. Russell who has long had charge of that work. She is busy, carrying on a Vacation Bible School in addition to other duties. She is a friend to all, visiting in the homes and bringing help, advice and comfort to all who need her. From here we go on to Westland, a mining town not far away, where we find Mr. Charles Southwell in charge of the mission. He preaches each Sabbath and looks after the people in a pastoral way.

Now we will end our journey with a visit to Miss Jean Dickey, our missionary in New York Presbytery. She is not settled in any one place but spends a few months in each church helping them to reach unchurched people. At present she is working in New York. Let us go with her on her round of visits. At some doors we are pleasantly received, at others are rather curtly answered. Some doors are quickly closed and only occasionally are we invited in. Many of these people have never been in a church, know nothing about it and so are not interested in our invitation to come to our church. Occasionally someone agrees to come. Miss Dickey is saddened by the thousands of children who have never attended Sabbath School, know nothing about a Saviour who died to save them and are growing up absolutely without religious influence. But on behalf of our church she is saying to them "Come, see what the Lord hath done. Suffer the little children to come unto me."

* * *

The busy auto trip has ended and with it our visit to our Home Mission work among our Indian, Negro, and underprivileged friends in our great American Homeland.

American missions are important and they are bearing fruit. More than ever we marvel at God's goodness in giving United Presbyterian women an opportunity to share in this work which is close to His heart. We have a threefold mission—teaching, healing, evangelizing—towards a Christian America.

STATION NEWS

North, East, West, South— In America

Let us go first to

I-N-D-I-A-N M-I-S-S-I-O-N-S

Mrs. Russell K. Montgomery, speaking:

Flash! Mr. Louis Mitchell, missionary at the Mesquakie United Presbyterian American Indian mission at Tama, Iowa, is completing this summer his theological training at Winona Lake Summer School of Theology.

* * *

Flash! Joyce Mitchell, daughter of Mr. Louis Mitchell, is helping with the piano playing at the various services.

* * *

Flash! Miss Mae Pierce from the Unity Church, Verona, Pa., has efficiently carried on the work at Tama Mission during the absence of Mr. Louis Mitchell this past summer.

* * *

Flash! The Rev. and Mrs. Fred Patterson on their recent trip north to attend the marriage of their son, Fred, Jr., visited the Tama Mission. They were happily surprised over the special dinner party prepared for them at which over one hundred Indians welcomed them.

* * *

Flash! All attending the WGMS Convention at Oxford enjoyed meeting the Reverend and Mrs. H. W. Gordon, our new missionaries at Stilwell, Oklahoma.

* * *

Flash! Miss Pearl Bear enjoyed an interesting experience last summer in helping to carry on a series of D.V.B.S. programs in the vicinity of Millerton, Oklahoma.

You are listening to

N-E-G-R-O M-I-S-S-I-O-N-S

Mrs. G. Virgil Hutchison, speaking:

Flash! Mrs. A. C. Peoples of Camden studied in the University of Michigan during the past summer.

Flash! Several Miller's Ferry teachers took advanced work this summer: Mr. Lee in Ohio State University, the Misses Mallard and Holley in the University of Wisconsin, Miss Easley in Tuskegee. The Misses Parker, Dillard, and McCann were also in school.

* * *

Flash! Mr. William T. Peters, Supt. at Prairie, has been studying at Tuskegee.

* * *

Flash! The Rev. James Reese, pastor at Camden and Miller's Ferry, was injured recently in an automobile accident in Selma. He suffered lacerations, bruises, and a fractured left arm. Latest reports indicate improvement.

* * *

Flash! Miss Mary L. Conley, formerly of Henderson, was received enthusiastically at Camden and Miller's Ferry for Vacation Bible School. Her year of study at Biblical Seminary, New York, has given her increased inspiration for her work as a Bible teacher.

Turn your dials, please to

H-O-M-E M-I-S-S-I-O-N-S

Mrs. Edgar B. Murdoch, speaking:

Flash! The half-dozen women from the Ezel church who drove to Oxford for the last day of the Convention had a strenuous trip. They left Ezel at five-thirty Tuesday morning and reached home at three o'clock the next morning. On the return they found a flash flood had inundated a section of road forcing them to make a fifty-mile detour. They stayed

(*Continued on Page* 45)

A Rural U. P. Project

By MRS. FREDERICK HUISH, The Manse, Rushville, Indiana

The United Presbyterian church in Rushville, Indiana, is a fine stone structure, situated on a corner in a nice residential section of the town. It was constructed with the view of an expanding Bible school so there is ample room for the various departments of the S.S. But at present it is badly in need of redecorating, of carpeting, and of treatment of walls to keep the water out of the basement. A conservative estimate of the repairs needing done is $10,000. As Dr. Will Orr suggested at the National Y.P.C.U. convention last summer, the first thing to do to win others for Christ is to paint your church. Our Evangelistic Committee realized this, although they did conduct their visitation evangelistic campaign while we are trying to raise money to start our redecorating.

Rushville is the county seat of Rush County, one of the richest agricultural counties in the state. Of our membership of 203, we have about a dozen farm families. One of our elders got the idea of securing a piece of land near to town which they could rent and give the proceeds to the church. He talked it over with some of the other farmers, and the result is that they have rented a 165-acre farm. Ten of the farmers have formed an organization with officers so that all may be done in business-like way.

The present plan is to use a three-year rotation plan. They are putting 55 acres in wheat this fall. They will put 55 acres in corn next spring and the other 55 will be in clover. The President and Vice President are financing the seed wheat. There will also be expenditure for fertilizer and the gasoline for the tractors. The ten men have pledged their time and are going to use their own machinery except for the combining of the wheat. We may not realize a net profit until after the corn crop is harvested next fall but once the project is put in motion, we should continue to make money for the Lord. In a rush season, even some of the city men may go out to ride tractors in the evenings to help the work along.

Two men who are not members of the church, have promised to help with the work of the farm. It has created a fine spirit of co-operation among the men. Those who have a talent for farming are offering it to their Lord and it is as acceptable as other gifts which may be more noticeable on the Sabbath days. As Paul said "God has set some in the church, first apostles, secondarily prophets, thirdly, teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." If he were here today, he could add "farmers."

Speak to the earth and the earth shall teach thee,
Thou shalt see the glory of thy God
Made manifest through life. Life born in death,
The seed that was precursor of the tree,
The flaming rose that sprang from out the sod,
The grasses green that sway with every breath,
All teach of God.

—Charles Wagner

Opportunities In The South

By the REV. CLAUDE C. BROWN, Selma, Alabama

IN the heart of the Black Belt of Alabama, Wilcox County, (called so because of the contrast of the color of the soil with N. Alabama soil), the United Presbyterian Church maintains five schools. These schools have a combined enrollment of about 1200 students. The principal of each school is an Elder of the U. P. Church and is under the pastoral oversight of three ministers, one being retired.

For years these schools have been a place of light that showed forth in a sea of black darkness of prejudice, illiteracy, immorality, and an era of utter hopelessness. They have rendered a great service to the people of this area—both Negro and white. To the Negro they have meant opportunities that were denied him by the State because he was a Negro; to the white man they have demonstrated in no uncertain terms the "in as much" of Jesus Christ our Lord. And these schools still have a great work to do.

In Protestant Churches there is a tendency to regard the work of education among Negroes as having reached its goal or accomplished its aim. This is a serious mistaken view. It is true that the State is assuming more of its rightful responsibility, but there are two factors that muddle this picture. First is the menace of Romanism. Since the restriction of immigration from Europe the Popish Church has intensified its efforts among the Negroes of the South. They soon realized that the Negroes who moved North were unshakeable Protestants, so they have moved to the source point. Everywhere a Protestant Church is closing down its

Reverend Claude C. Brown

work among Negroes, the Popish Church is moving in and drawing on the goodwill that the Protestant Church has built up over the years. The tragedy of this whole situation is simply this—the average Negro minister, because of a lack of education, does not realize the seriousness of this whole thing. Some white people are so much preoccupied with their ancestral worship of Magnolia days, and a willingness to hand the Negro over to the devil if it will save them a dime in tax until nothing is being done about the whole matter. I think this is a matter that should concern Protestants everywhere. The strong hold of the Protestant church in the North is the Negro Church, now the source that feeds this body is being threatened.

Let us look at some of the great needs of the Negro in the South by seeing what he does not have. A booklet, of which I, along with Rev. D. F. White, wrote a review for the *Christian Union Herald* called "These My Brethren" contains all the facts that I shall relate here.

The Negroes in Wilcox, Clark, and

Resume of an address given at the WGMS Convention in June. The Reverend Claude C. Brown is a graduate of the Reformed Presbyterian Seminary in Pittsburgh, Pa. In addition to his responsibilities as pastor of the Selma, Alabama, Reformed Presbyterian Church, he serves our U. P. Churches on alternate Sabbath afternoons at Prairie and Annemanie, Alabama.

Marengo counties, where our schools draw from, are nearly all farmers. Recent figures estimate that 62% are farmers. But we must realize that they are not farmers as you know farmers. Two-thirds of them are sharecroppers or tenant farmers, whose wages are about $1.10 per day. They are not allowed to have gardens or cows or other necessary things of that sort.

Thirty-five per cent of the population are laborers, 2/5 of them being common laborers, who work in the saw mills, paper wood factories, etc. They are not covered by insurance, or wage and hour laws. If a laborer gets his leg broken that is his fault. Another 2/5 are domestic workers. They work in the homes of the whites and their average wage is about six dollars a week. The remaining 1/5 are skilled workers, whose income is fairly good, and includes the man who probably owns his home and has been able to send a boy or girl to college.

The most important factor in the life of the Negro is his Church. Well, you may say, "He is better off than most people," but let us look at this Church briefly.

The Negro Church is largely rural, and when I say rural, I mean "out in the sticks" in pasture where cows usually feed. There is no such thing as beauty around it. The building is usually unpainted, pews are made of unplaned lumber, and there is no furniture at all. At least half of the churches of the South are of this sort. Two-thirds of all churches are Baptist, and 40% of these churches have service only once each month. The minister usually lives in the city. Other than his regular preaching day, which is once each month, he sees his congregation only during a funeral. Usually at these funerals an offering is taken to "bear the expense of the minister."

The only activities of these churches are the annual convention, and the pastor's anniversary where a week of services are conducted to raise money for the pastor. In most cases a guest minister is brought in. Each church tries to raise more money than the other and all this money goes to the minister and the building remains unpainted.

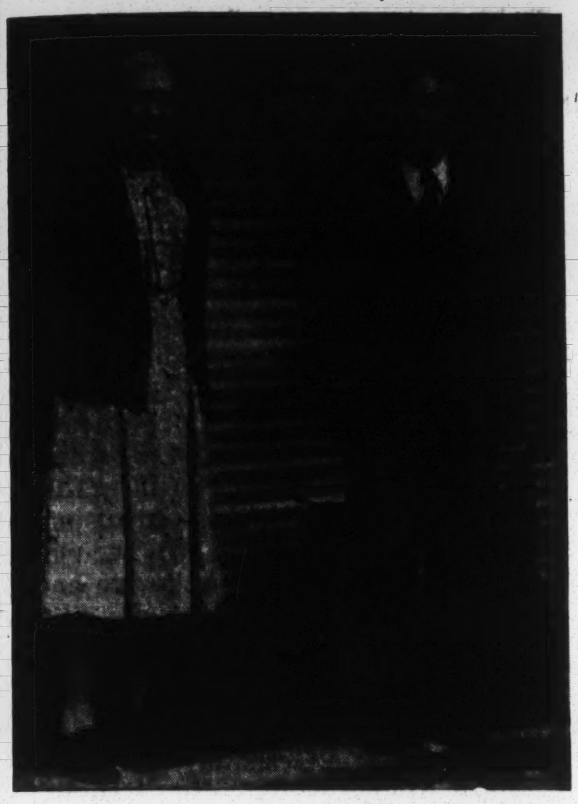
The pastors of these churches are men with an eighth-grade education. They have had no formal training. Their only preparation for the ministry is the fact that "they had a call from God." The fact that the minister may have a common-law wife or has served a term in jail has no effect upon his relationship to his church. Fifty-eight per cent of these ministers make their living by farming. Some are rural school teachers (not much education required to be a teacher, just know a good white friend).

One of the most serious problems of the Negro is his health. The Negro death rate is 60% higher than that of the white and the life expectancy is ten years shorter. This is not because he is weaker or more susceptible to diseases, as I shall point out later. The average Negro lives twenty miles from a hospital, clinic, or doctor. He does not own a car and the only way he can get to a doctor is to hire someone to take him, which is very expensive since his salary is only $1.10 a day in these days of $.58 dollars.

Based on a population of 100,000, 83 Negroes to 27 whites die from T.B. annually; 68 compared to 40 whites from pneumonia; 10 Negroes compared to 3 whites from diseases of pregnancy; and 41.4 compared to 26 whites from premature birth.

Now, why the above difference in the health condition of people living in some counties? These are the reasons:

1. There are so few Negro medical doctors. If a Negro gets treatments from a white doctor (who are also few and far between) he must wait until all whites have been treated—no matter how serious his condition might be.



Reverend and Mrs. D. F. White, much loved by their many friends in North and South.

2. He does not earn enough money to pay for a visit to a doctor; the doctor makes no difference in the price.

3. A large percentage of Negroes believe in "two-headed doctors," commonly called "root doctors," and believe that clinics and hospitals are places where one goes to die. They believe that doctors are just after their money; this is quite understandable when one does not make much money. These people do not realize that diseases are spread by contact.

Then there is the disease of race prejudice. "Negroes don't need hospitals, there are more where they come from."

The White Southern Press is singing to heaven, "What they are doing for Negro education." Let us examine a few facts. The average Negro child lives thirteen miles from a so-called high school. I live in a county where there are approximately 50,000 Negroes and 15,000 whites. For the whites there are 5 accredited high schools; for the Negroes none. There are no buses for Negro children unless a group of Negroes get together and buy one themselves. Where our U. P. schools are located is considered a poor county, but there isn't a single county in the state that has schools for Negroes as does Wilcox County. This is not because of the goodness of the county, but of the Christian giving of Christian U. P. men and women.

A new religion has arisen in America, namely, *Recreation*, and I think that honest Christians are sometimes guilty of substituting the religion of Jesus Christ for this 20th Century religion of recreation. One of our men who was anxious for some recreational facilities made this erroneous statement, "I think recreation is doing more for the Negro than the Church." Of course, he did not get away with it. But seriously, how does the Negro fare in recreation?

The most available type of recreation for Negro boys and girls is the juke joint. The juke joint is much closer to the Negro than either the church, school, or doctor. There is a joint in every community, and this joint features dirty, loud, and suggestive types of music. These are usually owned by some white man in town who cares nothing about the harm done to Negro boys and girls. All sorts of evil activities are carried on in these joints.

In the whole central part of our state there are only one or two schools with a gym or other recreational facilities for Negroes. Our own schools do not have a single center for the right type of Christian recreation.

Now, you might ask, "Why under heaven doesn't the Negro do something about all this?" Good question! "But the Negroes have no communities." The white man put a juke joint, a stock yard, or anything else in a Negro community. His church has no parish unit in the sense that

(*Continued on Page* 60) ..

Pioneer Work In The Northwest

By MRS. W. A. SPALDING, Vashon, Washington

The year 1890 is a long time ago, but in May of that year at the General Assembly meeting in Buffalo, New York, it was decided to open missionary work in the city of Spokane Falls in the very new state of Washington.

Drs. W. S. Owens and A. G. Wallace, secretaries respectively of Home Missions and Church Extension, approached my husband to go out to start that work. He told them he thought it would be impossible as he had to give up his pastorate on account of throat trouble.

Dr. Owens assured him that because of the altitude and dry climate in the Northwest, it would probably be several months before he would even have preaching, as it would be necessary to find both a meeting place and an audience. However, after much thought and prayer, the way was opened for us to go to Spokane Falls. So we and our two children started out on the Grent Adventure for the Lord.

We knew no one in the city but had the address of a druggist, W. H. McCoy, a former United Presbyterian of Albany, Oregon, but now an elder in the Presbyterian church.

The date of our arrival was Friday, August 6, and after locating the druggist, Mr. McCoy, my husband was approached by Mr. Fred McCoy, brother of the druggist, asking if he would preach for the Congregationalists as their pastor was on vacation and their supply had disappointed them. He said he would, if they, the Congregationalists, would allow him to use their church for a United Presbyterian service in the evening, which was readily granted.

In company with another business man, well-known in the city, they went to the daily papers, where an interview was granted, telling what the United Presbyterian church stood for and that we had come to stay and to organize a church.

After the evening service, August 10, which was well attended because of the interviews, a call was made for anyone interested in the organization of a United Presbyterian church to remain. About 25 to 30 remained. In consultation with this enthusiastic group, it was decided to secure a room and get furniture, so we could hold our own services the next Sabbath. We had brought with us a trunk full of Bible Songs given by the Board.

When the organ question was brought up, someone said, "I thought UP's didn't use organs." My husband said, "They do out here," and we never had any organ trouble. Mrs. Nellie Cannon volunteered as organist and kept the position for many years.

On Monday, $65.00 was obtained in a couple of hours from the business men to help with the beginning of the work. A store room at West 231 Second Avenue was rented, furniture was brought, and the next Sabbath, August 17, 1890, we held our own United Presbyterian service and Sabbath School with four children and many adults. (The four children are still living.) Thus a work began which had no break for the ten years we were there.

So you see August 8, 1890 was a red-letter day for us, it being the day we arrived at our destination, after paying our traveling expenses and with the promise of a $100 a month salary, payable every three months (because of Board's financial condition).

Dr. Owens, Secretary, said, "No preaching for six months," but God's guiding hand opened the door the

Mrs. W. A. Spalding had reason for rejoicing on April 10, 1950. Not only was she eighty-nine years old, but she has four children, eleven grandchildren and twenty great-grandchildren.

first Sabbath we reached Spokane Falls.

In October the Secretaries returned to help the pastor select a lot for permanent building which was at the corner of Third Avenue and Adams Street. The small Sabbath School part was soon completed and we worshiped in it.

When we were sent to the Northwest, our idea was not only to establish a congregation, but to enlarge the work of the United Presbyterian church where possible. During our sojourn in Spokane, three other Sabbath Schools were started in needy places and two of these were organized into congregations.

Our work grew slowly but steadily, and our Sabbath School required more room, so with the Board's help we put up a chapel to be part of the larger building to be erected later.

The work of the Sabbath School was encouraging. Children were interested in the lessons and loved to sing the Psalms. Our missionary society was soon organized (not sure of date) amid many difficulties for our women were young and so busy raising "Olive Plants" that they had little time for work outside the home. But the missionary cause was kept constantly before them.

The Women's Board, so lately organized, granted us a loan to buy a parsonage, thereby cutting our rent from $40.00 a month to about $18.00. After the other Sabbath Schools were started the Women's Board again answered our call for help and sent us a most efficient City Missionary, Miss Margaret J. Stewart. My husband had contacted Miss Stewart and was to meet her in Omaha and they would come on West together, but he received word a day or two later that because she was going so far from home her own congregation wanted to give her a farewell reception. He said, "By all means stay for reception." She and her friends thought his reply sarcastic, but when she met him, and he asked her about the reception, he said that it was the first time he had ever heard of a Home Missionary being given a reception, as the only notice of our departure from Monmouth, Illinois, was that of an old lady, a special friend, who said, "Why do you want to go away out there to work among the Indians?"

We resolved not to leave this work "built on no other man's foundation" until it was self-sustaining and out of debt. So when the call came from First Seattle in 1895, it was refused. Likewise the second call in 1898. But in 1900 when Seattle was again vacant and the resolution in regard to Spokane fulfilled, we thought it might be God's will and in September of 1900, we regretfully turned our faces westward. Spokane was truly our own mission and pioneer missionary work, built every day on prayer.

One of the highlight memories is the marvelous answers to prayer. Each day verified some promise to us and still does.

One evening at a combined meeting of session, trustees and building committee, my husband said, "I've come to the end of my rope." Immediately a member of the committee said, "Let us pray." In his prayer he said, "Our Father, we thank thee

that our pastor has come to the end of his rope. Now work like Thyself." The next morning all the pews were given and a few days later, a very wealthy woman outside the church, but a dear friend and admirer of our family, gave the entire pulpit furniture including an unusual baptismal font.

Years later while traveling home to Pullman, Washington, from the WGMS in Los Angeles, I met the man who made that prayer. After inquiring about the family and noting the work my husband was doing, he said, "You tell Dr. Spalding the Lord honors a man by giving him a hard job."

The Women's Board was always our right-hand helper, not only loaning us money many times for parsonages, but sent us help for our Sabbath Schools. They, along with some of our foreign missionaries, were a benediction when from time to time they were guests in our home. (Heb. 13:1,2). Among the latter were Dr. Sophia Johnson, of our India mission. There were about thirteen members of the Women's Board in our home from time to time, the first being Mrs. H. C. Campbell and her sister, Mrs. J. D. Sands.

Among those who went into full-time foreign service from the churches to which we were ministering, were Mr. and Mrs. Herbert (Edith Johnstone) Morton from First Seattle, Mary Frances Dawson, Fred and Daisy Russell, our own children in the Lord, Jess Wyant, now under Presbyterian Church in Brazil, and Helen Jones, as a short-term teacher, now Mrs. Walter Hart. These last five are all from Pullman. Mrs. Hart (Helen Jones) met her husband in Egypt.

In our long years of service in the West we gathered untold wealth —oh, no, not material wealth—but what is far more precious, God's favor and a world-wide circle of Christian friends, more valuable than all of earth's gold.

Grandeur and beauty in the Northwest

Worship Service

THEME: The Presence of Christ (Matthew 28:20b)

CHRIST, THE GIVER OF ABUNDANT LIFE—John 10:10; Luke 8:1-15

By MRS. FRED J. McCONNELEE, Willamette United Presbyterian Church, Shedd, Oregon

Song: B.S.H. 17, 19.

Prayer: Leader.

Meditation:

"How good is the God we adore,
Our faithful, unchangeable friend,
Whose love is as great as His power
Who knows neither measure nor end.
'Tis Jesus the first and the last,
Whose spirit shall guide us safe home.
We will praise Him for all that is past,
And trust Him for all that's to come."

Scripture: Leader quote Psalm 1:1-3.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

Out here in the rural community of the great Northwest we especially appreciate this picture the Psalmist gives us of the great tree which lives with its roots close to water and stretches out its great branches toward heaven bearing a great harvest of luscious fruit (abundant life). The Willamette Valley produces food for the *physical* body in as great an abundance as perhaps any equal area in the world.

We may also have abundant *spiritual* life here when we allow Christ His way with us. As we live close to Him drinking from the stream of His life and breathing the sweet breath of His Spirit we have the abundant life producing abundant fruit. We delight in studying God's Word, meditating on it day and night and keeping constantly in obedient fellowship with Him.

"Just to leave in His dear hands little things:
All that we cannot understand, all that stings.
Just to let Him take the care sorely pressing;
Finding all we let Him bear changed to blessing."

When we Christian women follow Christ's instructions, Romans 12:1-3, He overwhelms us with abundant living. As we are *so busy* serving Him our hearts are filled with happiness.

"A minister once asked a successful shoe manufacturer, 'If you should put your life passion in one sentence what would it be?' He smiled and said, 'Come to my office, I have it on a cardboard! The next day the minister went, and there hanging up in the office he saw it in six words: 'God first, Family second, Shoes third.'"

The fruit which we bear is the evidence of abundant life. "A man in a neighboring town lay dying and weeping. A friend asked him why he wept, for, he said, 'You will soon be with your Lord.' 'Yes,' replied the dying man, 'but I go alone. I have nothing to show that I loved Him.'" Have you? Have I?

Song: B.S.H. 84.

+ PROGRAM SUGGESTIONS +

October is a beautiful month to tour rural America, even though the "trip" be only in imagination, via the second of our two-unit study of the home mission theme.

Complete the review of *Rural Prospect*, adding life to it by discussion of pertinent questions raised therein. Enlarge some of the charts in the textbook, pp. 102, 147. Would a church cooperation project such as the one in Jamestown, Ohio, or the farm project in Rushville, Indiana, be helpful to you?

Supplement Chap. 8 by naming local Saints of your countryside. What background memories centering around your congregation resemble those told by Mrs. Spalding?

If you like stories about successful rural churches, *One Foot on the Land* has sixteen of them. (See Lit. Dept.)

Here is the chance to present graphically our WGMS Indian, Negro and Home missions. If possible, find someone who has had the first-hand experience of visiting some or all of this work, ask that person to trace the trip outlined by Mesdames Montgomery, Hutchison, and Murdoch. The U.S. map, p. 2, gives most of the stations. On a large U.S. map trace the route, beginning at your home city and returning there. For visual-aid emphasis, a string may be attached, leading from station to station as the travelogue progresses. One of "Junior's" miniature autos may be slid along the string. Available pictures of home mission workers and of art objects may be displayed and appropriate Indian, Negro and Mountain music interspersed. Even a bit of refreshment as progress is made from one department to the next!

During your visit to the mountain areas do pause for a pep talk on the book *So Sure of Life*. Even if it were not on the Reading Course, it is a fascinating biography no one should miss.

No doubt this imaginary tour will inspire the desire to actually visit the work. Such trips make nice summer-vacation projects for Dad, Mother and the Family!

Someone has coined the word "rurban" — stating that "rurban America" is the fastest growing area in America today. What is it? The urban fringe in and around cities where town and country come together. If you do not live in a "rurban community" drive out from the center of any large city to see the clusters of housing projects, often small homes of young couples who want "more living space" for growing children.

They are not farmers, but the majority are professional and business people who commute daily to the city, youthful and vigorous, and a part of the "back-to-the-land" movement, though not interested in farmer activities. Most of them are trying to pay for new post-war homes. Good substantial people, yet not bound by mutual interests. Few rural churches that have been surrounded by rurbanites have adjusted their programs to meet the needs of the new population, meaning that rurban America is a frontier for intensive study. You will enjoy finding additional information.

Roll Call: Name one of Christ's Parables as part of Worship Service on John 10:10 and Luke 8:1-15. *Prayer Cycle*: Days 10, 14, 15, 22-25.

See *Quiz*, inside back cover.

Many communities have interdenominational Church Councils which sponsor World Community Day on November 3, 1950. Secure program materials from United Council of Church Women, 156 Fifth Ave., N. Y.

PRESIDENTS: See Audio-Visual Education offer, inside back cover!

Glimpses From Korea

By MRS. PETER VAN LIEROP, Presbyterian, U.S.A. Mission, Kobe, Japan

Editor's Note: (Information from Mrs. Andrew S. Creswell, mother of Mrs. van Lierop) The van Lierops arrived in Kobe, July 19 to begin work with the English-speaking Japanese and continue the Korean language study with the hope of return. They have received a fine welcome in Japan.

The journey from Korea was perilous, but God was gracious and we are thankful. All Presbyterian missionaries of their four stations were assembled for Annual Meeting at Taechon Bay 100 miles southwest of Seoul three days before the invasion. The Sabbath was a clear day after rain. It was a day of beautiful Spirit-filled services. About midnight they received warning of the invasion. They left Monday morning for Taejon where they heard of East Coast landings, and were urged to go on before the road was cut off. They had to abandon two trucks and a station wagon. Their one truck carried thirty-five women and children to Taegu, the roads over mountains so bad that it took fourteen hours to go 120 miles. The missionaries at Taegu gave them food, then all went together by special train to Pusan, where they boarded a Liberty ship. They were able there and at Fukuoka to get necessary clothing from the army. The Red Cross was also helpful. With grateful hearts we acknowledge God's care.

(*Continued from July-August*)

BEFORE the war in Korea approximately 11,000,000 lived in South Korea and 19,000,000 in North Korea. Today there are 9,000,000 in North Korea and 21,000,000 in South Korea. Most of the refugees come with only what they can carry on their backs. Many endure great hardships traveling at night to avoid being caught, trying to escape by crossing treacherous bays at low tide, crawling through whatever holes they may find in the Communist line. Many, many lose their lives in the attempt to escape. Many of these refugees are Christians coming to escape persecution and imprisonment. You will see Refugee camps all over South Korea harboring those who have fled Communist North Korea.

Visit such a camp with us a few miles from Andong. You will be sick over the poverty there—families living in tents in spite of zero weather, or a whole family crowds into one tiny room of the barrack-type, temporary housing. We were appalled ourselves when we first saw this and wished there might be some way we could help. Then in answer to our prayer, we received CARE packages, making it possible to translate our thought of sympathy into something tangible they could understand. The refugees create a problem and yet they are a blessing in disguise—the Christian refugees are replenishing the Korean church of the South, filling it with new life-blood.

Go with me once more to visit the Bible Institute in Andong where Peter will spend many hours teaching when he has acquired sufficient Korean. The Bible Institutes of Korea are one of the reasons for the rapid growth of the Korean church, for the Bible Institute is continually pouring Christian lay-leaders, Bible Women, elders, deacons, and lay evangelists into the churches. The three-year course is equivalent to two years of Junior college so that many of the young men and women who graduate go on to the seminary. In the Andong Bible Institute there are two groups of students, about 150 who attend two terms of four months each for three years, and 130 students who attend two terms of six weeks for five years. The Bible Institute trains Christian leaders for the community—people who can teach Sunday School effectively, read and understand their Bible, and pray. You will be delighted to sit in their chapel service, see the witness of their faithful Principal, Eee Moksa, and hear their chapel choir sing.

A church service in the Andong Refugee Camp where a Bible Woman and a Bible Institute boy are the church staff.

I want you to meet Eee Moksa for he has a great life-story, although men of faith such as his are not rarities here. Pastor Eee was born into the *Yangban* class. It has been said that a Korean would rather be a member of the *Yangban* than the son of a king. The life of a *Yangban* is one of study of the Chinese classics and in past years each province supported all their *Yangbans* to such a degree that they lived a life of extreme wealth and ease. Pastor Eee was reared as a boy in wealth and learned while very young to read and study the classics. But Pastor Eee found Christ and accepted Him as his Saviour. The *Yangban* ostracized him immediately and cut off his wealth because they observe ancestral worship. This didn't discourage Eee, he attended the seminary and enlisted his brilliant mind and scholarly approach to the Glory of God.

Eee married but a year later his wife died. Later he married again and his wife bore him six children, but plague upon plague, all his children were girls, while the pride of the Korean home is in its sons! How everyone's heart ached for the dear pastor. Then his wife finally bore him a son. But a year later his wife developed T.B. and due to the financial condition of the family and the poverty of the war years, her condition has worsened until now there is no hope for her, and each day she lives on the last thread of life.

One would think that he had suffered quite enough reproach for Jesus Christ already, but no! He suffered even more during the war when he was imprisoned for months because he refused to lead his church out to the Japanese Shinto Shrine, at the command of the Japanese officers. The Japanese tore down his church and now, the war over, they have no place to worship, except temporarily in the chapel of the Bible Institute where he is the principal. Pastor Eee has mortgaged his own house and property to give money toward the building fund. But oh, I want you to see Pastor Eee. His face is radiant and glowing with the Spirit of Jesus Christ. He was the first one to welcome us to Korea upon our arrival in Andong. I never miss one of his services if I can help it, for even though I cannot understand a word he says, my life is blessed just looking at the Lord Jesus Christ through him.

Have you seen "the Pearl of Great Price"? and having seen it will you not pray for these dear Koreans who stand on the front lines of the cold war where Communists threaten to stab them in the back at every opportunity. Will you not pray with the Korean church people that they may stand strong, "that the angel of the Lord will encamp around them and deliver them," who serve Him faithfully and devotedly. The Power of God is mighty and precious and God challenges us many times in His Word to rely on His power. Having seen the "Pearl of Great Price" in Korea will you not pray that as God fought the battles of Israel so will God fight the battle against Communism and break down and confuse the enemy. "Not by might nor by power but by my Spirit, saith the Lord."

Eee Moksa in front of his home with four of his youngest children.

NEWS FROM AFAR

The North Sudan

MRS. RIED F. SHIELDS, Editor, Khartoum, Anglo-Egyptian Sudan

WHERE NO MISSIONARY HAD BEEN

Even as a grain of mustard seed the word of God was planted into the heart of foreign soil.

In far away Darfur Province of the Sudan is its capital city of El Fasher. We were fortunate this year to have been able to visit it. It took us five days to get there. We traveled first by train for 25 hours, and then for four days by truck going over deep sand where the vehicle scarcely budged out of second and when it did it often went back into low gear.

It was in February when the days were just interestingly hot and the nights uncomfortably cold. We camped at night out under the open sky but during the day found huts or trees for shelter. Rev. Robert Meloy and I were the "We" who rode in the front seat of the truck beside the driver who was also the owner of the truck. We traveled most of the time, day and night, stopping during the day from noon to four-thirty and again at midnight until four-thirty in the morning. I understand that transportation over this road in the hot weather goes on only during the night.

For years we have had that neglected locality upon the hearts of many members of our North Sudan Association. The place seems far away, difficult of access, costly in prospect, and we are, as usually, short of workers. So, we have waited until this winter when the location committee were willing to venture out into what still seems nigh impossible from all appearances. But we are remembering that man's extremity is God's opportunity, and we hope on.

El Fasher is a neat desert city wherein live 27,000 people. Accessible from it by car, are centers of thousands of roaming Arabs pasturing their cattle to the west, north and south. In the whole province there is not a single missionary of any faith. There are in El Fasher itself very needy children of Christian faith but they know little about it and are themselves in need of some one to teach them. There are a few British Government officials and likewise some Coptic Christians who are all there today and gone tomorrow. They will do little or nothing about witnessing for Christ because they feel obedient first to the Government then to God. The policy there is of non-interference with religion of the people.

We found people of all walks of life most delightful. We met the small Syrian and Greek Community of Roman Catholics. A long time ago they had a priest but now have no one for they are few in number. We had services for them but they asked us to have them in the compound of the little church and not in the church itself. We were able to visit the people in the market places as well as in the very hospitable homes of our Sudanese people and our British officials.

But it was a visit with a lonely gardener that I enjoyed most. We were on the way to a Lenten service at the R. C. church when we stumbled into a small beautiful green spot partially enclosed by a thorn fence. There, an uncompromising black face met our gaze. He was walking toward us. He smiled and doing so appeared blacker than ever for his teeth were beautiful and white. He

is of about 30 years of age. He welcomed us, and we began to chat. He was a prisoner—"a murderer"—out after six years upon good behavior. He was clad in prison garb and was in charge of the government garden raising vegetables for its officials. A prisoner in need of freedom!

What a familiar phrase to Christian missionaries! How like we all were when Jesus found us and set us free was this new friend of ours!

He could scarcely believe that there was a way for pardon of his sin. He continued talking and said that he could read a little. I invited him to come to the rest house, if he were allowed, and we would try to teach him more about the way to be free. He promised to come. I scarcely believed him because many promise but that is the end of the contact. But not so this friend.

The next day soon after lunch he arrived bringing, in a little hanky, a nice hard head of cabbage of his own tending. I found that he didn't know even his letters. I hadn't with me a single copy of Dr. Laubach's readers for beginners. All we could do was to tell him still more of the Saviour who yearns to give him freedom. Mr. Meloy had with him some "Ways of Salvation" in Arabic and we told him what it contained and one of the Airmen there promised to read for him and perhaps even teach him to read it.

Before he left us he told us his story. He had wrestled with a friend. At first in a friendly way but in it his friend got hurt. Then the friends of the injured man went after this man whose name is Musa. They beat him upon the head cutting him which caused what seemed like a flood of blood to pour out over his face nearly drowning him. In desperation he pulled from the sheath tied to his left elbow the knife that most Arabs carry. He struck at whoever was in front of him because he was nearly beside himself. The man who received the blow was a stranger to him but he soon died and this Musa was taken over by the police and was later sentenced to fifteen years.

When we bade him farewell he asked us to come back soon, to teach him more. *Frances Turk*

The South Sudan

MRS. CHARLES E. JORDAN, Editor, Nasir, The South Sudan

FROM NASIR NUZ 'N NOTES
JULY, 1950

The weather—rainy, Ground—muddy, Crops—growing. People busy hoeing, their hearts happy over prospects of food. Condition of paths varies from two to eight inches of mud and water or else dry and uneven and cloddy as the result of people walking on them when they were muddy. White traffic going on intermediate gear these days, but still going.

We are pleased to report Mother-of-Gac Rik, her daughter, Nyagony, and a neighbor, Mrs. Nyawal Tear, have joined one of our village classes for inquirers. All are adult literacy pupils. We feel our efforts in adult literacy classes have paid good dividends. Also our class of men inquirers here welcomed a new member yesterday.

The white population of Nasir is entirely feminine just now, Mr. Jordan having accompanied his family on vacation. Our local government official also left on his annual leave.

Word has just come that one family of three that burned their charms last fall and have been in the inquirers' class since then, are losing heart. A child has a sore that refuses to heal (without medicine for they have not brought her here). A girl had a sudden illness yesterday. A crocodile came uncomfortably close to the young man of the family. Since they once considered the crocodile sacred, they believe that all of these

misfortunes have come to them because they have forsaken the gods of their fathers.

Gatkuoth Tir brought his newest wife to the clinic as a cobra had bitten her—and two hours later carried her body home. We never have seen a person survive the cobra bite.

Saturday we picked the first *dozen* roses that have ever been picked here at one time. Eventful day!

We are trying a new plan with a new adult literacy pupil. We are asking him to furnish his own teacher until he is familiar with five pages of material, then we will take him on from there. We consider it time these fellows exert themselves a bit. When he reads 4000 words he will graduate, then will attend the weekly reading circle.

Remember in prayer the adult literacy pupils and alumni, the inquirers, the bewildered and the daily work.

Ray Huffman

Ethiopia

MRS. RUTH LOBAUGH WALKER, Editor, Addis Ababa, Ethiopia

Have you ever imagined the confusion after the Tower of Babel incident? Many times during the past year the nineteen of us, including myself and the eighteen Ethiopian students of the training program here at the Jean R. Orr Memorial Hospital in Sayo have experienced miniature confusion, and had the wish that "the earth were one language." For among us, four languages are used.

Almost all of the students understand Galla but the written parts of our lessons include first of all English which is in turn translated into Galla and Amharic; for two girls it is again translated into Italian. It is no wonder that we pray daily from Psalm 71:1—*In thee, O Lord, do I put my trust: let me never be put to confusion,* and from II Timothy 2:7—*Consider what I say; and the Lord give thee understanding in all things.* But despite this difficulty, progress has been made and I thank the Lord for their eagerness to learn.

The training program here was begun early in 1947 by Dr. den Dulk with two classes weekly. In 1948 a nurse, Doreen Payne, R.N., was added to the teaching staff. She was a loan from the Falasha Mission to the Jews and remained for six months until that mission was established in another part of Ethiopia.

These first classes were attended by four girls and eleven boys. Some of the original students did not remain to complete their training but others have taken their places. Our present student body consists of five girls and thirteen boys. Most of them are evangelical Christians but several are of the Orthodox faith and two are Catholic. Help us pray that all of them may know our Lord, grow in Him and be of service for Him.

At the present time the classes consist of two lectures a week by doctors, one by Dr. den Dulk and one by Dr. Cremer who was added to the staff in 1949. Besides this they have four other study periods which include practical work and review of the lectures given by the doctors, which I direct.

Our class room is the outpatient clinic room and the table space and studying facilities are inadequate.

One of the purposes of the training program has been to teach Ethiopian young people from other districts so that after adequate training they may return to their home areas to conduct clinics, and above all, to be a witness for their Lord. As yet we have not seen this purpose accomplished but we do pray that soon it may be another means of "telling His Story" in Ethiopia.

A verse learned in childhood, Isaiah 26:3, becomes increasingly precious to me.

Mary Nell Harper

Pakistan and India

MRS. P. A. MILLER, Editor, Gujranwala, Punjab, Pakistan

CAMPING IN ATTOCK DISTRICT

Let me take you back to our camping experience in January.

The truck hired to move our equipment to our first camp arrived as usual so many hours later than promised that when we reached the site, there was time to pitch only one tent by twilight, and the rest had to go up s l o w l y by the trial-and-error method by lamp light. Only one of the men in the group had had experience at this work. The next day Mr. Glassman went back to Campbellpur to bring out the family, including seven-weeks-old Danny.

We stayed in tents two months, going by motor, cycle, and on foot to sixty villages and towns, in only one of which were we refused permission to preach the Gospel. We lost many days from village work because of the rains. Village courtyards quickly become quagmires, and visitors are not welcome when it rains. Many a day therefore we had to content ourselves by securing tent pegs, slackening rope, mending leaks, being on the alert against windstorms, helping to dry baby clothes, and keeping little boys busy and happy when the skies poured. One day there was fast work to keep the Glassman tent from collapsing during a storm. The "extras" of the camp this year were snow once and burglars three times.

In this territory there are "badlands" abundant, that is, great sections of land broken into crevices and canyons, making it impossible to go except by foot. Often, to save time, we went as far as we could in the J. H. Stewart-S. C. Picken-(and now)-Glassman car, and then leaving it in the care of a watchman, continued on foot. It was our custom upon entering a village to inquire for the headman of the place, and state our business to him. If he gave permission, we were free to preach and lesser people were not afraid to let us enter their courtyards. We scattered the *Seed* over what most of the time appeared to be rocky and thorny ground but often enough to be thrilling there was evidence of good ground too. Our chief concern was to make the message simple enough to be understood by illiterate people, and to leave portions of the written Word with literate ones.

One day after traversing "badlands" far from the highway, we reached a village built compactly high up on a hill. The people looked unusually poor, and timid, but when we were escorted to the chief's home to await his coming (and his permission), we were amazed to see in his beautiful dwelling Persian rugs, a radio, and overstuffed furniture. He sent out word to the high-born ladies of the village to come to his women's quarters, and we had a respectful but not responsive hearing.

Walking three miles on from there we discovered the headman of the next village was a friend we had met at Taxila Hospital. Missionaries had not been in his village before, and he seemed a trifle ill-at-ease over arranging a meeting for us. Nevertheless he manfully sent out a command for all women to stop their work at once and come to hear us. Such crowds of women and children arrived, that the large court was filled, and all the roofs that surrounded it. It was an arduous task stretching our voices and gaze to include such a group sitting above and below, all the time so keen to say just the right thing to pierce their hearts so long left to Darkness.

The villages across the river we reached three years ago by wading in water no higher than to our knees. But the heavy rains this winter made the water too swift and deep, and reluctantly at the river's edge, we had to decide to let them go unvisited this year.

It is the custom after a funeral for women to gather for days at the house of mourning to wail. Our best hearings were often at such gatherings. Once, as usual, we inquired concerning the deceased, and the chief mourner said no it was not her son, not her husband, not a daughter, nor a brother. Finally in response to our continued questions she said, "It is my buffalo that has died." And for once we found it difficult to find Scripture that exactly fitted the case. The wonderful appeal of village Moslem women is beyond description, and the composite picture of women from sixty villages and towns of our district who this winter listened to the story of the Cross helps us to understand how God could love them, and the rest of the world, enough to give His only begotten Son that they might not perish but have everlasting life. *Margaret Ballantyne*

Egypt

MRS. W. J. SKELLIE, Editor, Assiut, Egypt

VACATION BIBLE SCHOOL, BENHA

Who likes to go to school in the summer? That was the question in our minds as we thought of having a vacation Bible school. We thought it worth a try anyway, so made our plans. One of the Bible teachers lives in Benha. She was to help, also her younger sister, and two of the school girls, one of whom was planning to enter the Bible Training School in the fall.

We talked to parents, especially those who send their children to non-Christian schools. We wanted these children to have the opportunity to learn Bible truths which would help them in a non-Christian atmosphere, to be true to the name Christian.

Our school was scheduled to begin the first day of August. On that day we were ready to receive the pupils, wondering how many would come. The Lord sent us ten and we had a fine time with them. We sent them home happy and enthusiastic, with the promise of a prize for anyone bringing another pupil. The next day we had twenty children, and the number continued to grow until we had about one hundred enrolled with an average attendance of sixty-five.

The Bible stories told with flannelgraph pictures were doubly interesting. Memory work, always easy for Egyptian children, was well done.

Some of the pupils in Egypt who "liked to go to school in summer" with Mrs. Rachel T. Seiver.

The handwork period was most popular, as often as possible the work being related to the Bible story of the day. Someone had given us a lot of "New World Movement" pins, which were proudly worn by those who came regularly. The last day was prize-giving day for those who had attended from the beginning. New Testaments were the prizes for the older ones, and Bible pictures for the smaller ones. Great disappointment was felt that the school was finished. "Can't we come again on next Monday?" was a question we heard often on the last day.

We hoped and prayed for spiritual results and the Lord abundantly answered our prayers. The older boys will be coming to our Bible study

group once a week during the school year, and the girls to the group we have for them. These children need our prayers, for in their school surroundings there is little to encourage their spiritual growth.

As for the workers, we agree the school was well worth all the time and effort we put into it. I was especially pleased with the spirit of service and devotion shown by the girls who volunteered their help. They said, "We will help again next year," and God willing, we hope they will have the opportunity.

Rachel Tracy Seiver,
Benha, Egypt

HIS WAYS ARE NOT OUR WAYS

The late autumn brought to Cairo a joint evangelistic campaign. Several missions participated in a week of special meetings in each of a number of different centers in the city. The first one was in our Ezbekia church.

The preacher was a stranger to us, one who had been holding meetings in various countries. Knowing no Arabic, he must speak through an interpreter, sometimes good, sometimes poor. Moreover, to many of us, who heard him in a preliminary meeting, the preacher's message and manner were not impressive. Therefore, when a number of the boarding school girls asked to attend the first night's meeting, we were dubious as to what benefit they would receive. However . . . who were we to refuse them permission to attend a religious service which in no way interfered with the day's routine duties merely because we did not find the preacher impressive? So we said, "All right. Go."

I did not, myself, attend the whole meeting, but slipped in and out periodically, keeping an eye on the girls, an ear to the message, and my hands at various tasks between times. As I slipped in and out of the back of the church (our school door is just across a hall) I kept asking myself what the girls could possibly gai from what seemed to me a ramblin and hesitating message.

To my surprise, the same grou of girls asked permission to atten the next night's meeting, and th next, and the next, throughout th week.

Among them was the fair, pretty daughter of an English soldier fathe and an Egyptian, non-Christia mother. She had come to us in th beginning because, though she wa still a little child, her mother coul no longer control her at home. Wit us, through difficult years, she im proved somewhat, though slowly she was inattentive and troublesom in class and, in general, a "cantan kerous," undependable child of whos future we often almost despaired.

So we were surprised to find he in the group of those who, nightly asked permission to attend thes meetings; still more surprised t learn that, when the preacher asked for those to come forward who wishe to know Christ as personal Saviour and follow Him, she was the first to go forward, bravely marching alone up the long aisle from the back of the church.

Later, I talked to her—a little fearful lest the whole matter might have been a bit of exhibitionism or a failure to understand the import of what she had done. To my great joy, I was convinced that it was neither. Quite simply, she told me what she had done, and why. And her life, ever since, has evidenced a fundamental change.

This child has been "Christian" (for purposes of census registry) since infancy, for she was baptized as a baby; whether or not there will be opposition to her joining the church now of her own volition and taking her stand openly with His people, we cannot yet know. But we do pray and trust that He who has led thus far may prove sufficient for all coming problems and temptations.

Elsie French, Cairo, Egypt

Editorials

NET GAIN OF 1950 SUBSCRIPTIONS IN 1950!

So read the caption on the envelopes distributed at the convention at Oxford for the Magazine Subscription Shower on the afternoon of June the seventeenth.

Following a "telephone conversation" over a party line, between the Magazine Editor and Treasurer, as they presented their annual reports, large containers decorated with Magazine covers were passed through the audience as all joined in singing, *I Love to Tell "His Story,"* closing with an additional stanza from the pen of the Magazine Editor:

I love to read "His Story"
In our own Magazine,
By missionary writers
Of things they've heard and seen.
I love to read "His Story"
It makes me want to be
A witness for my Saviour
At home and o'er the sea.

Following is a condensed report of the Shower, which should be of interest to all our Magazine readers:

Total Receipts—$1,110.90
Clubs of New Subscriptions—48
New Subscriptions—381
Renewal Subscriptions—428

Lake Presbyterial, which for a number of years, has been awarded first place, came to the front again as the delegate, Mrs. James Andrews, Jr. handed over 191 subscriptions.

Kiskiminetas Presbyterial, which has also carried off honors before, sent 86 subscriptions with her delegate, Mrs. Clyde Barrett, giving her second place this year.

The hostess Presbyterial, First Ohio, marched into third place as her delegates presented 56 subscriptions.

Four Presbyterials classified for honorable mention: New York, Wisconsin, Arkansas Valley, and Puget Sound.

To all who helped make this feature of the Oxford Convention the "best ever," we extend our heartiest appreciation, and count on your interest and cooperation as we strive to meet the new challenge for 1950.

Mrs. Ralph H. Arnold, Treasurer

TWO ENDS OF THE SAME STREAM

Home Missions and Foreign Missions are two ends of the same stream, its fountain and its sea. We cannot stop one without drying up the other also. Stop the fountains and the sea will ultimately become a dry bed; evaporate the sea and the fountains will run dry. Home Missions are needed to keep the church at home alive and help it grow. Cutting off foreign mission interest and activity is a sure way of killing home missions. Foreign missions bring returns a thousand fold at home by sending streams back upon the churches to revitalize them and fill them with life more abundant—*Missionary Review of the World.*

The "fountain end" of the stream will likely dominate the thinking of our missionary societies during September and October. It is important to the very life and existence of our denomination as it is related to the

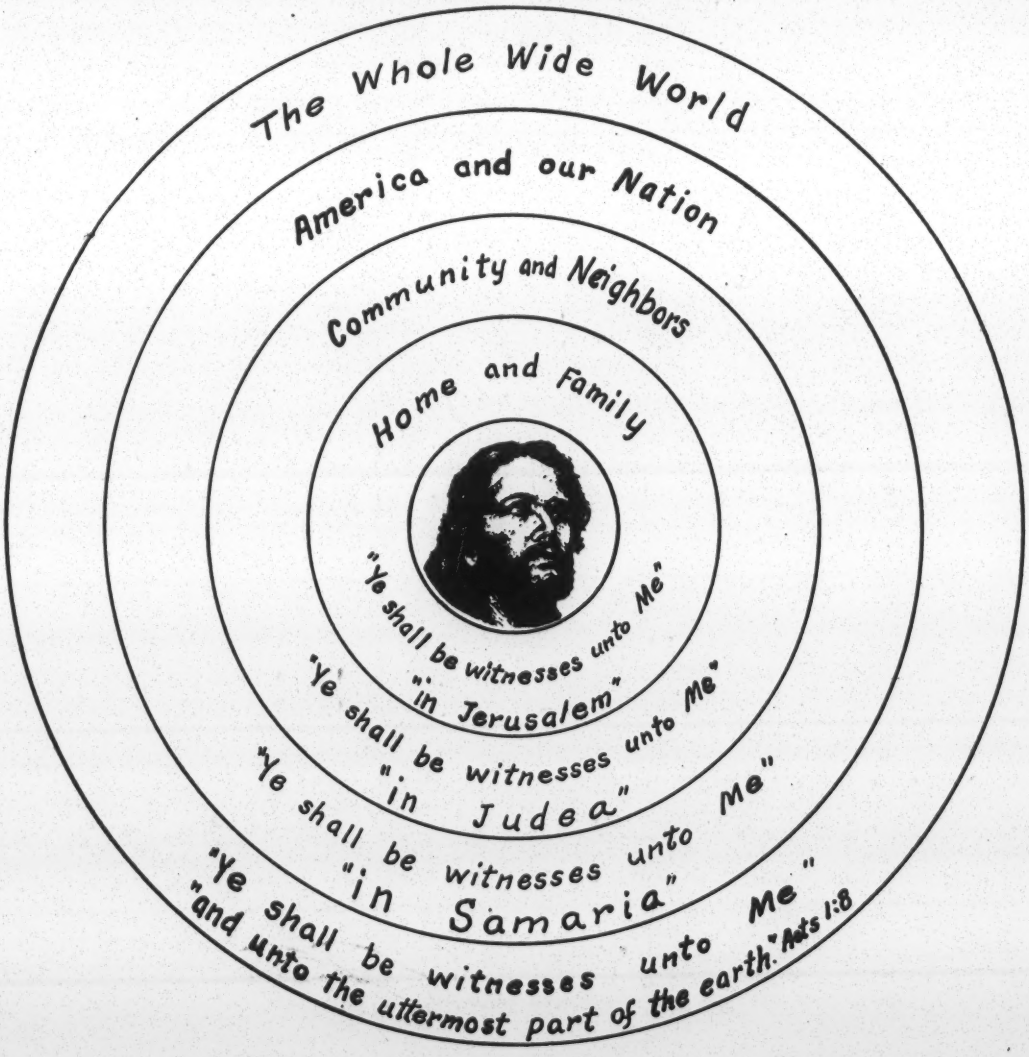
world mission of the Church of Christ.

The "sea end" of the stream seems very real at the New Wilmington Missionary Conference, from which these words are being written. The presence of missionaries from Egypt, the North and South Sudan, Ethiopia, Pakistan and India, is evidence that this is definitely a foreign missions conference. Furthermore, most of the stirring messages are by foreign missionaries. Each person present is expected to attend classes on the Near East interdenominational mission-study theme for 1950-51, or on Christian Stewardship.

Visualize several hundred happy boys and girls of high-school and college age, mingling with these missionaries and other adult leaders, talking naturally and easily about Life's highest values as they go about on lovely Westminster College campus. That is a picture of NWMC, upholding the Conference theme, "We declare Christ" (I John 1:3).

However, the value of building a strong American church is also evident in this Conference and in our other summer Conferences. Those attending come from, and return to their home churches, eager to keep the "fountain head" of the stream strong and abundant.

Periods of international crises bring forth an upsurge of nationalism, yet history proves that as long as Christ (not self or family or community or nation or world) is kept at the center of all of the circles of Life's contacts, there is hope! Therefore, we print again a Chart designed to help Christians keep the proper, world-saving focus and perspective.


The Whole Wide World
America and our Nation
Community and Neighbors
Home and Family
"Ye shall be witnesses unto Me"
"in Jerusalem"
"Ye shall be witnesses unto Me"
"in Judea"
"Ye shall be witnesses unto Me"
"in Samaria"
"Ye shall be witnesses unto Me"
"and unto the uttermost part of the earth." Acts 1:8

Answering The Great Commission

Recently one of our denominational leaders said: "If the church in America does not continue to grow, our work abroad will lose much of its help." As he spoke we realized that the United Presbyterian Church in America is "the roots of the mission work." This means that not only must we constantly be launching new churches but that all our church members must become vitally interested in missions, both at home and abroad.

It has always been true that many people in our American churches are not convinced that the sending of "His Story" is their responsibility. This thought is apt to be rather prevalent in our newer churches, where many have never known about our United Presbyterian missions. If these new churches are to carry on effectively, they must see the vision of fulfilling Christ's commission. In order to create an interest in missions, one of our newer churches has adopted the following plan which may be of help to others.

This particular group is organized as a federation. There is a monthly missionary meeting which all attend as well as thirteen groups of fifteen members each which meet at another time each month. At the monthly group meetings, the members hear about two mission stations, their personnel and their needs. The remaining meeting time is given to fulfilling the requests of the missionaries located at these fields. This information is taken from the pamphlets secured from the Literature Department, articles in our *Women's Missionary Magazine,* and personal letters from the missionaries. One month diapers were hemmed for a hospital in the south and one in the Sudan. While the diapers were being hemmed, the missionary chairman read a short paragraph summarizing the work and needs of each of the hospitals. Another month old sheets were brought by each member. The best parts were made into crib sheets for work here in America, the remainder used in bandages and sent to one of our doctors who had requested them. Thus each month a package was sent to an American mission and a foreign one. Since the groups meet ten months a year and two stations are discussed each month the women in this new church become vitally interested in twenty phases of our mission program.

When the letters come back from the missionaries, the women of the local church are made more conscious of the work here in America as well as overseas. Now women who thought only of the spreading of Christ's Word as the responsibility of missionaries become interested in what they can do to help. Now, their prayers, their time, and their money become instruments used by God through the missionary program. Knowing they care; caring, they act, they give, they pray—thus the women feel a strength of fellowship with the missionaries, and the mission work of the United Presbyterian church is advanced.

Mrs. Herbert L. Downie,
Detroit, Michigan

Our entire WGMS membership has been represented this past year in NOTES, gleaned and edited by the wife of each of our eleven Synodical Superintendents for the Presbyterials within her husband's area. The work was well done, and appreciated, judging from many favorable comments. However, for the sake of variety, instead of repeating the same procedure this year, the plan is to present missionary activities that are somewhat unusual, or have a universal appeal. Obviously, space will permit printing only a selected few items, representative of various activities and areas.

"HERE WE HAVE IDAHO"

The above words in quotation marks come from the chorus of Idaho's state song. Other words from the same chorus are "Winning her way to fame" and "Romance lies in her name." These words express something of the aspirations and loving sentiments that grow and flourish

in the hearts of Idahoans, native and adopted.

Just recently, Idaho Presbyterial—"little among the tribes of the Church" has made a notable achievement which we feel is worth telling. The story is on this wise: Our missionary in Egypt, Miss Venna Patterson, who receives her support from the Presbyterial has several times during past years told of the difficulties which she has in her work getting from village to village, of the time expended and the difficulties involved in travel. Some cousins, Mr. and Mrs. Elmer Speer, living in California, reading her home letters, conceived the idea of raising a fund for the purchase of a car for Miss Venna, and pledged $100.00 as a start. Upon hearing of this, the women of the Presbyterial voted to take over the project and to endeavor to bring it to a successful conclusion, perhaps within the period of several years. But Idahoans move more rapidly and so it happened that a day was set among the churches of the Presbytery in which all were to be given opportunity to express their love for Venna, and their appreciation of the work which she is doing. Miss Patterson's home congregation of Nampa took the lead in this effort, and as a result, the five churches of the Presbytery gave on the average more than $2.00 per member so that there has been forwarded to Miss Patterson $1859.11 and the delivery of her car in August is assured.

Through this means Idaho Presbyterial feels it has doubled the efficiency of its missionary, and is happy to show its appreciation to Miss Venna Patterson for the wonderful work which she has been doing in Egypt for more than twenty-five years.

A member of the Nampa Church.
Forwarded by the pastor,
Rev. W. C. Shane, D.D.

UNIQUE MISSION GROUP

When the Johnstown, Pa., Unit Presbyterian Church disbanded s eral years ago, the nine members the Ada Reber Missionary Soci continued to meet monthly. From formation furnished by Mrs. C M. Gillespie, one of the members this unique missionary group, th few facts are gleaned:

"I find on going over past recor our Society was formed in Decembe 1930, with six members. Of tho original six members, three are st in our group. We were probably tee agers or older when our group w formed, and named "Ada Reber" b cause she was not only a prominen member of our church, interested missions, but also an aunt of thre of our members. Mrs. Ada Reber se money for a scholarship for the E bekia Girls' School, Cairo, Egyp and had it credited to our society The following year we did man things to get money to continue th scholarship because we felt it woul please her, and succeeded in raisin the $25.00 for the scholarship eac year. In 1935 Mrs. Reber died. Afte that we wanted to send the mone as a memorial to her.

"Each year we have received letter from Ezbekia School and ofte pictures of the child being helped b the scholarship.

"Although we are no longer United Presbyterians, the nine girls still at- tend the Ada Reber Circle, meeting now as a knitting-and-sewing group. We discuss the activities in our own churches for five of the girls are Presbyterians in different parts of Johnstown, two are Methodists, one a St. John's Reformed, and one a Brethren, so you see we are quite scattered. Each pays twenty-five cents monthly toward the scholarship for Ezbekia."

Alice L. Gailey,
Treasurer of
Conemaugh Presbyterial

Thank Offering

MRS. THOMAS H. NEWCOMB, Secretary, 904 Publication Bldg., 209 Ninth St., Pittsburgh 22, Pa.

PLANS FOR THANK OFFERING

Plans for the Annual Thank Offering should now be well under way in every congregation. The Thank Offering has come to play a large part in the work of the WGMS, carrying one-third of the total responsibility of the work. This Service, in most of our Churches has become a means of inspiration, challenge and enlistment, a time of glad and thankful expressions of gratitude and the bringing of generous gifts to the Giver of all good, to the end that His Kingdom shall come and His will be done in all the earth. This should be a time of bringing up-to-date information to all our people as regards the whole missionary program of our Church, and specifically as regards the work of the WGMS at home and abroad. It may well be a time of stirring up new interest in the cause of missions and new enlistment in the support of this major responsibility of the Christian Church, for it was our Lord Himself who said: "Go ye and make disciples of all the nations."

NEW MEMBERS—LARGER THANK OFFERING

We were somewhat disappointed in the Thank Offering for 1949 in that we had a decrease of almost $5,000. This meant that each department of work had to be cut in the amount given to it at the time of the distribution, and to that extent would have to curtail its work.

We make the plea each year for a larger Thank Offering, but we know that this will not be possible unless we are interesting more women in the work and program of the WGMS. This is the responsibility of each member of each society. The Board of Administration reports a total accession to our Church this year of 20,355, a net increase of 6,501. A conservative estimate would probably be that about one in four of these were women. If that be true how many of them have you received into the membership of your missionary society! This will not only be helping to increase the work of the WGMS and especially the Thank Offering this year, but it will be helping to conserve these members for the Church and her total missionary work. This is Christian Witness year in our denomination, and certainly we cannot be content with just enlisting those who are already members of the Church in the work of our missionary societies, but we should be found among those who go out in definite evangelistic work in our communities.

OLDER MEMBERS—EXPRESS GRATITUDE

Those of us who have been in the work of the Church and the missionary society for a longer period of time have much for which to give thanks. Not only are we who are in America, the possessors of material advantages, which automatically imply the privilege and responsibility of sharing, but we who are in the Church have also been entrusted with inestimable spiritual riches. Upon us the light of God has shone forth, and in His inscrutable providence, we have come to know Him and the glorious redemption which is in Jesus Christ His

Son our Lord. Out of pure gratitude and thankfulness, as well as from a sense of responsibility and mission, we should count it a privilege to share our plenty with both the physically and spiritually hungry of the world. When the multitude which had gathered to hear the Great Teacher were hungry, the Master said to His disciples, "Give ye them to eat"; and the Commission still stands.

Let us approach this Thank Offering season in prayer with a new dedication of life and a consciousness of the world's spiritual hunger.

INSTRUCTIONS

1. Order Thank Offering envelopes and leaflets in time to send out at least a week before your "Ingathering Day." The envelopes are: white for Women; blue for Young Women; yellow for Teen Age; and pink for Juniors. Order the new invitation card to enclose with envelopes. These cards are free for your use.

2. Plan to meet the expense of carrying on the Thank Offering work in your congregation from the contingent fund of your society, and do not take it from your Thank Offering.

3. Blanks for reports from Women's, Young Women's, and Junior Societies will be mailed early in October to your Presbyterial Thank Offering Secretary.

4. Do not retard the work of your Presbyterial Secretary and mar the annual report of your General Secretary by failure to send in your report complete and on time. To have a place on the Honor Roll all societies must also send the money to the Presbyterial Treasurer by December 15th, so that she may send it on to the General Treasurer by January 1st. Both reports and money must be in on time.

5. Do not use your Thank Offerings for any object, however worthy it may be outside of the mission work under the care of the WGMS. Please do not cripple the work your society is organized to support, by diverting your Thank Offering into any channel other than that for which the women of our Church are held responsible.

6. See that every family in your congregation is well supplied with Senior Thank Offering boxes for the next year's offering and with the pink Junior boxes for the children.

7. Each society president will recei early in September a letter with a catalog of supplies, a sample invitation card, a possibly another leaflet or two, enclose Will you please see that this material placed in the hands of your Thank Offeri Secretary, that she may order her suppli immediately. The Pageant "Your Blessi Box," written by Mrs. Fuchs and Mrs. Cri and presented at the WGMS in Oxford, th year is available in printed form at 1 per copy. It is easy to prepare and effe tive. A free leaflet, "Appreciations of th Thank Offering" is new and may be ha for the ordering. A new Worship Servi is also available.

8. In the case of Memorial Thank Offer ing gifts, Life Directorships, Life Membe ships, Junior and Senior, be sure the name of recipients and donors accompany a money for this purpose. Otherwise a cer tificate cannot be sent.

9. Order all supplies from *Literatur Department*, 904 *Publication Building*, 20 *Ninth St., Pittsburgh* 22, *Pa.*

1949
SENIOR LIFE MEMBER
$25.00

1047. Mrs. James Doig, Andes, N. Y. By friends in the W.M.S.

1950
SENIOR LIFE MEMBER
$25.00

8. Miss Olive McCleery, Martins Ferry, Ohio. By her sister, Mrs. Edna Wahl, Sheridan, Pa.
9. Miss W. Pearl Martin, Eskridge, Kansas. By friends in the W.M.S.
10. Mrs. Emma Krehbiel, Berkeley California.
11. Mrs. Samuel C. Mahood, Sewickley, Pa. By her husband.
12. Edna Roney, Beaver Falls, Pa. By her sister, Georginia Wylie.
13. Mrs. Grace McCann, Auburn Heights, Mich. By friends in Mary Martha Missionary Society.
14. Miss Ruth L. Coulter, Frenchburg, Ky. By members of the Y.W.M.S.
15. Mrs. Waldo Patton, Sparta, Ill. By friends in the Lois Boyd Circle.
16. Mrs. Jessie Murray, Syracuse, N. Y. By friends in Women's Missionary and Aid Society, South Park U. P. Church of Buffalo.
17. Mrs. Mae Moreland, Eskridge, Kansas. By a friend, Mrs. Edna Cook.
18. Mrs. Dorothy Bee, Cuyahoga Falls, Ohio. By a friend.
19. Mrs. Anna Wilson, Sharon, Pa.

Women's Department

Mrs. WALTER C. BRETHAUER, 511 Wabana St., Pittsburgh 14, Pa.

That place that does contain
My books, the best companions, is to me
A glorious court, where hourly I converse
With the old sages and philosophers;
And sometimes, for variety, I confer
With kings and emperors, and weigh their counsels."

Reading can make us companions of beggars and kings, take us on tours of our homeland or far-away places, acquaint us with people of many lands, open to our minds fields of knowledge, or challenge us to noble effort.

As members of the W.G.M.S., we have a treasure-book in *The Women's Missionary Magazine*. Here we find biography, travel, romance, inspiration, history, poetry, missionary current events — to mention a few things. Now if you have read your Magazine and enjoyed it, and do not wish to keep it on file for future reference why not pass it on to another member or friend, pointing out some of the pages that were of special interest to you? One can only be as interested in the mission program of her Church as she is intelligent concerning it. "Sell" the Magazine, and gain a subscriber and a better informed and more interested member. (Also see Point 10-a on the Standard of Efficiency.)

Then there are the mission study books, *Rural Prospect* and *Near East Panorama*, which are used interdenominationally. The question has been asked, "May we use a mission-study book in our society meetings?" You certainly may. In fact, credit is given on the Standard of Efficiency (point 10-b) to encourage such use. If you will refer to the February Magazine, page 353, or to the Program Calendar for April 1950, you will find that suggestions have been made for the use of both the home and foreign mission study books in the programs for the months of September through March.

The Reading Course (March Magazine, page 442) offers books for many hours of profitable reading.

With such a wealth of material for building the society's programs and enriching the understanding of our women, it would seem like a wilful waste of time and opportunity for any group to be satisfied to study "any old thing." United Presbyterian women have a definite responsibility in the missionary enterprise of the Church. Let us prepare ourselves to meet that responsibility.

On account of mailing conditions the receipt of annual reports was delayed. In the case of Cleveland Presbyterial, this delay in the delivery of mail resulted in their not having been included among honor-roll societies. Cleveland Presbyterial is on the honor roll!

MAGAZINE SUBSCRIPTION GOAL
A net gain of 1,950 Subscriptions in 1950!

Young Women . . . Girls' Circles

MISS IDA B. LITTLE,
Young Women's Secretary, 1503 Dormont Ave., Pittsburgh 16, Pa.

AIMS: A—A Circle or a Y.W. Society, or both in every congregation.
B—Societies to support the WGMS materially and spiritually.
C—Y.W. Special Fund fully supported.

One dollar per member for those 20 years and over.
Fifty cents per member for those under 20 years.
Special Objects—Amount Asked, $9,000
Permanent—Support of G.B.S., Pasrur, India.
Annual—Salaries of Missionaries.

Mrs. A. C. Peoples, Member of Faculty, Camden School, Camden, Ala.
Miss Esther M. Jones, Colorado Presbyterial.
Miss Mary E. Cole, Bible Women's Worker, Khartoum, North, The Sudan.
Mrs. Anne Howard, Matron, Frenchburg Dormitory.

THE PAST

Why fret so much about the past?
Its joys were not designed to last.
'Twas just a rosy-scented way
By which we journey to today.

Today must pass that we may know
Tomorrow's sum of weal or woe;
And vain it is to sigh or weep
For happy hours we couldn't keep.

Edgar A. Guest

"FOLLOW THE LEADER"

. . . is a game much enjoyed by children. It leads them in many and devious ways. Surprise is the element that is so intriguing. It requires no planning on the part of the group—only the leader is charged with this, and she usually does it spontaneously, according to the particular time and place and group of followers.

There are two elements that make for a succesful game—a leader that knows how to lead and a group that knows how to follow. Such a leader comes to mind. She was perhaps eleven or twelve years of age. The children of the neighborhood, her own age or younger, made up the group that would flock to her home and beg her to be their leader. She was very obliging and would spring into action. What a chase she would lead them! They entered heartily and with good sportsmanship into the game, and followed to the best of their ability.

None of the children seemed to feel any jealousy towards their leader. They were happy to follow he leadership and never question i What was the secret of her success It was largely her unselfishness an unusual leadership ability. She ha personality plus! That this evalua tion was correct has been proved i the years that have followed. Whe ever this child leader, now mature goes she soon falls into the leader ship role. A natural ability, specia training and her winning personality soon are evident and she is chose to lead out whether in church o community. Oh no, the long-ago children's game is not indulged in, but the principle of it still lives!

We would not be foolish enough to contend that leadership is everything. If the leader has no followers, how can she lead? The followers are very important. They justify the leader's role. In those years gone by, the children were wont to say, "It is no fun playing unless M..... leads us!" In the game of life, the followers must have confidence in their leaders, bolster up their morale.

We think this same principle will work in even the missionary society. Too often little jealousies present themselves and all but wreck the peace that should exist in a Christian organization. One person drops a critical remark directed toward some officer or another member. Someone who hears about this criticism passes it on. They have forgotten to heed the prayer, "Keep the door of my lips!" By all un-

haritable remarks, the leader or me member suffers the feelings of eing discriminated against. Successful functioning is disturbed or estroyed. Missionary societies need fe and sane leaders. These leaders eed loyal followers, willing to help nd be helped.

There are several leaders in every ell-regulated missionary society. here are the president and other fficers as well as many committee hairmen. Each is a leader in her wn domain. If she leads out unelfishly and intelligently, the hance is that her assigned followers ill respond.

This is September. From now until March 31 is the time to prove our ability to lead or to follow. If pportunity is any good, be ready or it when it comes. There is little omfort and no sense in bemoaning gnoble failures that need not have appened. Play the "game" while t is possible.

Be a worthy, dauntless leader!
Be a consistent, loyal follower!

AN UNUSUAL EXPERIENCE

The Oxford Convention was privleged to know and hear three of he four workers whose salaries are pledged through the Young Women's Special Fund. They were Miss Mary E. Coie of Wad Medani, the North Sudan; Mrs. Anne Howard, Frenchburg, Kentucky; Miss Esther Jones, Colorado Presbyterial. Each gave an interesting story of some part of her work.

We were sorry not to be able to announce before these workers that the pledge to the Salary object of the Special had been fully met! It is not too early in the year to ask the societies that did not pay in full the past year to begin now to make sure they will not be delinquent another year. The money to meet the need cannot reach the presbyterial treasurer too early in the year. If new members come in before the end of the year, see that they have a chance to help make the society one-hundred per cent in meeting its share of the Y.W. Special Fund pledge. Begin now and finish *before* next March.

NEW LIFE FOR 1950-51 REPORT

Cedar Rapids Presbyterial comes forward with the first new society. Clarion Teen-Age society is this newcomer. It is ten in number for a beginning, having both girls and boys. Who will announce the next organization?

STATION NEWS

(*Continued from Page* 19)

happy through it all and quoting Mrs. McKune's advice to delegates said they might not know where they were but they certainly knew where they had been and why they went.

* * *

Flash! The young people of the Frenchburg church have received two Presbyterial honors recently. J. C. Rainey, a dormitory student who has remained there through the summer, was elected President of the YPCU of First Ohio Presbytery at the meeting in Dayton, Ohio. Roberta Connoy, another member of the society, won first place in the Presbyterial Bible Reading Contest at the same time.

* * *

Flash! Miss Winifred Moore, Secretary at the Frenchburg school, was editor of the *Chatter* at the New Wilmington Missionary Conference. Mrs. Alice Hughes, a teacher there, and Miss Gene Purdy, teacher in the Ezel school, served as counselors at the New Wilmington Missionary Conference.

Girls' Circle Program

By MRS. THOMAS F. BAKER, Pittsburgh, Pa.

Home Missions

This month we continue with our Home Mission Study. We learned last month why churches were organized and how they have reached out to communities where there was no established church and through a small beginning—perhaps a Sabbath School begun in someone's home, or in a storeroom, have helped to carry Christ and His gospel into areas where Christ was not proclaimed.

Telling "His story" is the supreme task of the church and we are the Church. As we proclaim Him and reach out to new fields and help erect new churches, (as you helped through the Y.P.C.U. in the A.B.C. Special to build the Bel-Vue Church in Los Angeles, California) we support the Home Mission Work.

Worship Theme

Christ, the Giver of Abundant Life —John 10:10; Luke 8:1-15. Consult the Worship Service in this month's *Magazine.*

Roll Call

Name one of Christ's Parables.

Program Suggestions

Have one of the girls tell a story or perhaps two—they are short—from *One Foot on the Land.* (Secure from the Literature Dept., 209 Ninth St.) Then have a general discussion as to what your group can do in your community.

Plan an auto trip for the week following your meeting to see if there is an area near you where there is no church, but many children. Organize a class for Sabbath morning to be held in a storeroom perhaps, and then invite the young people of the neighborhood. (My church of over one thousand members was begun in just this way.)

Look about to discover a project that you can undertake in your community or church. Ask your pastor if there is something your group can do for the Church.

Plan a special social evening an invite young people of your comm nity who perhaps are not of you "crowd" but who have no churc affiliation.

Show your Church friendly to a who wish to "Come in" to learn o Jesus Christ, that they may "go out" to serve in home, neighborhood an community.

Prayer Cycle

Use days 10, 14, 15, 22-25.

Have a few girls speak briefly o these fields, stating where they ar and the kind of work done. Thes are Home Mission fields of your de nomination.

Helpful Material

Consult articles on the Hom Study found in this month's *Maga zine.*

Inquire at the Literature Depart ment for—

One Foot on the Land, Why Church, So Sure of Life, In the Direction of Dreams.

"God, touch my ears that I might hear
Above earth's din, Thy voice ring clear;
God, touch my eyes that I might see
The tasks Thou'd have me do for Thee
God, touch my lips that I might say
Words that reveal the narrow way;
God, touch my hands that I might do
Deeds that inspire men to be true;
God, touch my feet that I might go
To do Thine errands here below;
God, touch my life that I might be
A flame that ever glows for Thee."

The Juniors

MRS. CHARLES W. FULTON, Secretary,
455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

Junior Special Journey

1950-1951 JUNIOR SPECIAL PROJECTS
GOAL $6500

(*This goal includes* $500, *which is the amount the Little Light bearers are asked to contribute to the Children's Ward of Sialkot Hospital in the Punjab.*)

IN EGYPT
- (a) Maintenance of the "Ibis" for the Promotion of Children's Work along the Nile.
- (b) Maintenance of the "Delta Car" in the Nile Delta.
- (c) Salary of Miss Margaret Bark, Cairo, Egypt.

IN THE SUDAN
- (a) Salary of Miss Mary V. Ewing, R. N., Doleib Hill, South Sudan.

IN THE PUNJAB
- (a) Support for the Children's Ward, Sialkot Hospital.

IN THE HOMELAND
- (a) Jeep for new mission to the Navajo Indians.
- (b) Audio-Visual material for the Kentucky Mountain missions.
- (c) Audio-Visual material for the missions in the Southland.

To gather gifts for the JUNIOR SPECIAL FUND, Junior Special Journey suitcases (red this year) will be available in the early fall at the Literature Department, 904 Publication Building, 209 Ninth Street, Pittsburgh 22, Pa. Each Junior is asked to fill a suitcase (last year some Juniors filled more than one each) to help the "Ibis" sail the Nile and to help with the other objects of the "JUNIOR SPECIAL JOURNEY."

Note to leaders: Since the Junior Special materials will be available in early fall there will be no Sample Packets sent to Junior Superintendents this year. Send for the number of suitcases you will need, and all necessary material will be mailed to you free for postage.

Home Missions

MRS. EDGAR B. MURDOCH, Secretary, 4 Wilmont Ave., Washington, Pa.

When teachers and pupils assemble for the opening of Ezel school in September there will be sorrow among them because one familiar face is missing from their ranks. Mr. Revis Carr, long associated with the school, died very suddenly of a heart attack about ten days after the close of school in May. One of our valued workers, he had held various positions, as teacher of Manual Training, as basketball coach and as head of the maintenance department. Deeply interested in every part of the school, always ready to help others, he held the liking and respect of everyone and will be greatly missed. Beloved by the pupils his fine influence upon them will long be felt.

* * *

It was with regret that the resignation of Miss Margaret Buren, manager of the Jane Cook Hospital, was accepted to take effect on July first. For two years she has given most efficient service as she reorganized the business and general management of the hospital. We are sorry to lose her but the continued illness of a sister made her feel that she should be near her. Before her departure the hospital staff and other friends gave her a farewell party when she received many parting gifts.

* * *

Although the hospital loses a staff member in one department it gains one in another as Miss Bernice Olsen, a trained laboratory technician, comes to take charge of laboratory work in the hospital. This is a step forward that our doctors have long desired as cases can now be cared for that formerly were sent to another hospital. She is being warmly

welcomed in this new work

Under the leadership of Mr. James Eddy, student supply for the summer, the young people of the two churches have been more active than for some time past. There was a good attendance at the Daily Vacation Bible Schools held at both places and several Conferences have been attended. At the YPCU Convention of First Ohio Presbytery they received several honors as one of our boys was elected President and one of our girls won first place in the Bible Reading Contest.

* * *

A quick survey of the Presbyterian Missions finds Slovan carrying on the usual Sabbath services but with no extra classes. Mrs. Russell continues her calls, however, and has been distributing Bibles to those who desire them. She finds many who never possessed one and some who are eager to have one.

Miss Jean Dickey of New York Presbytery was a Counselor at the Young Peoples' Conference at Stony Brook and taught the younger group in Bible. She also had an older class in Caravaning.

Miss Esther Jones, who was a delegate to the WGMS Convention at Oxford, had a delightful reunion there with her family who had driven from their home in Patterson, N. Y., for that purpose. After several happy days with them she returned to her work in Colorado Springs.

Negro Missions

MRS. G. VIRGIL HUTCHISON, Secretary, Imperial, Pa.

Little children, young people and teachers are starting their year's work now, but we like to look back over the summer months and see what has been accomplished. Christians all over the land are realizing that vacation time is an ideal time to let the children have a short intensive course in Bible study and lessons in Christian living. Combine these with recreation and you have the modern Vacation Bible School. There are many tasks with which children can help, especially in rural sections, but the wise parent puts "first things first" and happy little folks join their friends in the activities of these summertime schools.

Miss Grayce Salley found a large and enthusiastic group ready for the school which she conducted at Chase City, Va. Many children who attended last year brought younger members of the family for their Vacation Bible School. Memory verses and gospel songs found root in young hearts. Once learned, they will bear fruit through all the years to come.

Miss Eva Thomas worked with the Rev. Dungee at Henderson, N. C., with 172 enrolled and at Townsville with 89 enrolled. In both places the school house and playgrounds were made available.

Miss Mary L. Conley, formerly at Henderson, has been attending Biblical Seminary in New York this past year. We were happy to have her begin work in Alabama in June, assisting the Rev. Reese in Vacation Bible School at Camden with 88 pupils and at Miller's Ferry with 132 pupils. Reports from both schools were most enthusiastic. The last week in July, Miss Conley and some of her students attended a conference in Mississippi.

I wish that you might share many of the letters that have come from these devoted Bible teachers and from those who have observed their work. There is no spirit of defeat but one of joy in His service. One teacher says: "I am so happy to be here and I expect great things in the interest of the Kingdom of God. My aim for this season is that I might help little children and adults to grow toward God in the summertime." Should not we all, as Christians, work with such an aim?

Another teacher wrote after the school closed, saying: "We had a group of competent teachers and know there was built up in the majority of the children a desire to be more like Jesus. This could be seen in the difference in their attitudes and deportment at the close of school as compared with the same at school's opening. Please pray that the attitudes and ideals developed in the school may grow."

A radio commentator on religious news said recently that a survey showed that as negroes earned more money, they lost God. That statement needs not to be confined to any one race. If we as United Presbyterian women, can help endue any child with the desire to be the kind of person Jesus wants, our lives have not been wasted. Do pray for these teachers of Negro young people.

And some fell on stony ground—
O Lord, I pray
May my heart by Thee be found
Good earth alway. —*T. Arnold*

Indian Missions

MRS. RUSSELL K. MONTGOMERY
9 Pocono Drive, Pittsburgh 20, Pa.

INDIAN REGIONAL CONFERENCE OF 1950

The program of the National Fellowship of Indian Workers is "to establish and to foster a unity of spirit and service among Indian missionaries, mission board members, government employees, and other friends of the Indian; to affirm their group consciousness; to share their experiences, and to establish orderly means to discuss any matters affecting the welfare of Indians and Indian missions."

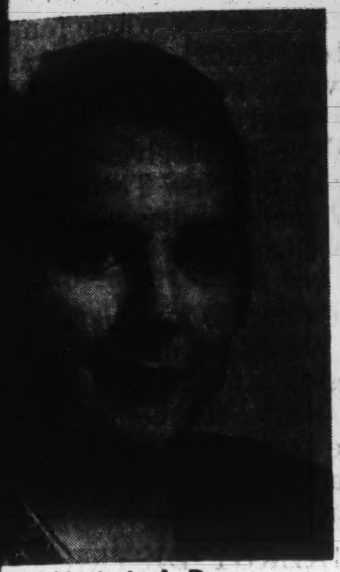
Regional Conferences of this National Fellowship of Indian Workers were held this last summer in various sections of the country. The Oklahoma Regional Conference was held at Durant, Oklahoma, May 24-27. Our United Presbyterian representatives to the Oklahoma Regional Conference were Miss Pearl Bear of Millerton, Oklahoma, who was appointed Secretary-Treasurer of the Conference for the coming year, and the Rev. and Mrs. H. W. Gordon of Stillwell, Oklahoma. Miss Bear was given the opportunity at this Conference to tell of her religious educational program at Wheelock Academy.

The Southwestern Regional Conference was held at Tucson, Arizona, May 30-June 1. The Rev. and Mrs. Rosebaugh were present. The Rev. and Mrs. Fred Patterson had planned to go but were unable on account of illness.

The Plains Regional Conference was held at Yankton, S.D., June 6-9. Our representatives from Tama, Iowa, were Mr. Louis Mitchell, who was elected Vice President of the Conference for the coming year, Mr. George Buffalo, Mr. Edward Davenport and Miss Mae Pierce. The Tama group conducted one of the Morning Worship Services under the leadership of Mr. Mitchell.

The program of each conferenc brought forth fundamental truths re lating to the various problems of th Indian. The spirit of sharing an of Christian cooperation were prev lent which in turn created an enric ing fellowship. The Indian's ne economic problem as he has ventur forth and has sought to maintain t living standards of his white neig bors was an item of intense inter to all. The Indian's social adjustme to the ever-changing world and t meeting of the present-day soci evils and conditions were discusse especially in connection with India who enter the white man's world the city areas and also in relation the migrant Indians. It was forcib brought out that these problems no only present a definite challenge t the churches but demand the coop erative work of all agencies in urban and industrial areas.

The Conference leadership, not lim ited to white men, included able In dian men and women; some from Cook Christian Training School gave vivid evidence of what well-grounded and spiritually trained leaders can do toward a Christian program and fel lowship. In all of these regional con ferences it was gratifying to hear of the large number of Christian Indi ans in action—conducting devotions, leading in prayer groups, participat ing in panel discussions, or singing to the glory of God. One cannot help thinking of the large number of Christian friends, missionaries, teachers, and organizations, such as the Home Missions Council, the vari ous church home-mission boards, and government agencies that have in fluenced and have given to these In dian Christian leaders the light to lead them, a new way of Jesus to lift them out of their narrow and crooked ways, a sense of truth, and a Saviour in whom they may have hope for eternal life. What wonder ful evidences of Christian growth, and without a doubt, the dawning of a new era for the American Indian.



Miss Marjorie J. Dye

Miss Beverly J. Day

Miss Mary Anna Bode

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorn Street, Sewickley, Pa.

NEW APPOINTEES OF THE WOMEN'S BOARD

The Board is happy to present the pictures of three short-termers whose appointments were completed after the June *Magazine* had been printed, so too late to be used, but who were included in the Convention photo-poster. When this page is read they may be at their work.

Miss Mary Anna Bode of the Crafton Heights U. P. Church, an experienced teacher and youth leader, has probably already been initiated into the work at the Girls' Boarding School at Khartoum North in the North Sudan.

Miss Beverly J. Day, a 1950 Muskingum graduate with her Major in Bible and Minors in Music and English, a member of the Providence, Rhode Island, U. P. Church, will be a fine addition to Atbara, North Sudan, school staff.

Miss Marjorie J. Dye of our Pasadena, California, U. P. Church will be in the Mission Office in Cairo, Egypt. Miss Dye comes to this office well prepared as a secretary to take over duties under direction of Dr. E. E. Elder, Mission Secretary, and also to use her other talents in the work of the Mission.

We commend these fine young women to our readers for a place in their prayers.

ARRIVALS AND DEPARTURES

The Misses Ruth I. Ardrey and Frances E. Brown returning to Pakistan and Miss Mary H. Lentz, R.N., newly appointed career missionary to Taxila Hospital, Pakistan were booked to sail on the *Flying Independent* of the Isbrandtsen Company about August 31. It is an American ship carrying twelve passengers and sails from Pier 7, Bush Docks, Brooklyn, N. Y.

NEWS NOTES

The Pasadena United Presbyterian Church bulletin, Rev. J. A. Hunter, pastor, has this May 7th item: "Miss Sulnar Djeddaoui, an Egyptian Exchange Student in Occidental Col-

lege (for Bill Fore) from American University of Cairo, will be the guest speaker for our whole Church Family tonight at seven. She will be introduced by Miss Ruth A. Work, who taught her mother as a girl at Pressly Memorial Institute." It is interesting, too, to note that Mark S. Roy, Jr., president of our Youth Group, called on Marjorie Dye to give the devotional prayer. (Mr. Roy is the son of Dr. and Mrs. Mark Roy, formerly of Egypt, and Miss Dye, a prospective secretary for the Egypt Mission Station.)

BADOMALI DISTRICT, PAKISTAN

(Excerpts from letter of May 25, 1950 by Miss Lois Boyd)

"When we arrived at the village today the young readers from Talwandi and two neighboring villages were waiting for us. They were seated on the floor in a nice little brick building which the Sikhs had left, enjoying themselves singing. There were chairs for us and as soon as the song was finished Padri Yusaf announced that his son just home from college would speak. Padri Sahib is proud of this son. He didn't have a chance for such education himself, and it is perhaps the greatest joy of his life that this well-educated boy wants to be a self-support pastor. There are two younger boys and Padri Sahib says they're going to be preachers too. When I asked whether there were any daughters, he said, "God gave us 5 sons and 5 daughters. But He knew we were on self support so He said—'You keep these three and I'll take care of the rest.'"

Mrs. Yusaf has a class of girls who are learning to read. She is proud of the one who is able to read anywhere in the New Testament. When I commented on the beautifully plastered walls and well-kept house Padri Sahib said: "Yes, my wife does work equal to four servants — then when she might be resting she gathers in these girls and teaches them." One of the young men who passed the first reader today had been taught by the Padri Sahib's second son. So the whole family is interested. Padri Sahib was counting up with great pride the number in his congregation who can read the Bible for themselves—now. We give a copy of the New Testament and Psalms to each reader who has read all of the Gospels of Mark and John.

Of course they had to give us lunch before we left. We all sat on the floor. Both Padri Sahib and his wife sat down with us while the college boy helped with the serving and ate later. That pleased and surprised us very much. He *is* an unusual boy."

PASRUR, SIALKOT DISTRICT

"I had a little party for sixteen of our city women who had learned the year's Synod Course. I bought melons and cookies and made lemonade from synthetic lemon powder," Miss Mary Kyle told us in a recent letter. "The city baker had made cookies, some highly colored—vermilion seemed a favorite—and they were cut in various shapes, round, fish-shaped and other fantastic shapes and sizes.

"The Misses Betsy Fleming, Lois Boyd and I shall go with the Dr. E. V. Clements in their car for our vacation in the hills. You should see our trailer! The body of it is old Lena Green's (Miss Roma Beatty's old Model T Ford). It served faithfully many years, and now her engine has gone to help the work of the Boys' Industrial Home, her wheels and chassis are on our camp trailer, and the body, which we thought could not be used in any way, forms the body for our two-wheeled trailer which will carry our luggage to the hills."

TAXILA CHAPEL

In a recent letter Dr. John Vroon, now of the United Christian Hospital, Lahore, Pakistan, but formerly in our Taxila Hospital, tells of a thrilling experience. "The whole family made a trip to Taxila to join in the dedication service for the new chapel

ere. For years this has been a great ed. There has been no place set de for evangelism and for wor- ip. Now a beautiful chapel has en completed and being near the trance to the hospital its presence ne speaks of the ministry of Christ both soul and body. It furnishes a nter for the spiritual work of the spital and is bound to be a marvel- s help in bringing the message of rist to the thousands who come to e hospital every year."

TANTA HOSPITAL

An interesting letter came from iss Louisa G. Hines, R.N., a short- rm nurse: "I am enjoying the work the operating room. We have never dull moment there. Last Saturday had six emergency operations, fin- ing the last one at 2:00 a.m. Sab- th morning. I am working in stetrics, too, and I enjoy that. Dr. ul Jamison has started a Pre-natal inic and we pray that in years to me it will be a vital part of our ission Hospital.

"I have been to the villages several nes and although I do not speak e language, I am praying that my esence will be a witness for my rd and Saviour. I have been able help Miss Emily with some of her eetings with materials for flannel- aph, etc., and count it a privilege. e Lord has blessed me in many ys since coming to Egypt."

OMDURMAN, NORTH SUDAN

The most interesting thing I've en able to do lately is start a new ternoon meeting in a village about ur miles from here. It all started hen the man who watches the car hile we are in the homes had us t to his home, which is in this vil- ge. Miriam, one of my two sewing omen, came to me the next week d asked why we couldn't hold meet- gs with the girls of the village. We ayed much about it, for our time as already full, but the leading of e Lord seemed to be "Go," so we arranged a time to visit one of the leading men of the village to gain his permission and support, if possible. We were received with open arms and offered the use of his home for our meetings, to begin as soon as he could get word to the fathers and daughters of the village. Two weeks later we held our first meeting with fifteen young women present taking crochet (they crochet edgings for their tobes, the long white pieces of cloth they wear in the streets, for their bedspreads and pillow case edgings) knitting, some dressmaking, reading and writing. When we first went, one of the Bible Women, Zekiah, took her Saturday vacation time to help. Now the meeting has grown to about 85 girls and we've recruited three other women to help teach reading and writing and one to help Miriam with the sewing. I have been teaching dressmaking and find it quite an experience.

For the Bible lesson each week we have been taking the lessons as they are taught in the homes, beginning with the creation. The last lesson, yesterday, was Samuel and Eli.

We ask your prayers that when we return to them the middle of July there may be the same interest shown. Most of the girls are about fifteen, sixteen or seventeen years of age and are really eager to learn. We are praising the Lord for the warm welcome that they continually extend to us.

Aleta J. Matthews

A CAR OF OUR OWN

Our car arrived, and what a day that was! We have three village schools with two teachers in each one. Every morning at 7:15 the car takes this group of teachers out to the schools, going out to gather them up again after their day's work. The car, itself, is an English-make Ford station wagon. It seats seven people comfortably—two in the front, two in the middle, and three in the back. The back and center seats fold down

"Our Car" in front of one of the village schools, with teachers in front.

into the floor, making a platform for carrying baggage. We fold these seats down when we take the children on a picnic or to meetings, too, as we find that we can fit more in on little red chairs than will fit into the seats.

Having a car of our own, we felt that we could branch out into more village work, so almost immediately we opened up work in the afternoon in a new village called Sababy. That name means funnel. The first day twenty women came and about an equal number of children. Within two weeks the women increased, and the number of children more than doubled. Miss Turk and Sitt Elizabeth (one of our fine converted Moslem teachers) teach reading while I take those aside who want to sew and teach them. After this reading and sewing period, we separate the adults and children for the Bible lesson. Miss Turk teaches the adults and Sitt Elizabeth the children. I always join Sitt Elizabeth, sometimes telling them the Bible story. They are always attentive, are exceedingly interested in the picture, and readily learn Bible verses and Arabic choruses. Last week we had a picture of Jesus blessing the little children. One of the women came up and saw it during the sewing lesson. She immediately turned to me in anger and told me I should take it out of the house as it was a shameful picture. I hadn't any idea what was coming next, but uttering a prayer, I stopped what I was doing and explained the picture to her. I had been studying the story of Christ blessing the children in one of my Arabic lessons, so was a to tell it to her. After she he what Christ was doing in the p ture, her whole attitude changed, a she pleaded with me to give her picture like that so she could put up on the wall of her house for to see. To me it was just anot example of the way many of th people are antagonistic towar Chirst simply because they've be told to be. Actually they know no ing of Christ's teachings, but wh they hear them, they turn and a "Your talk is good." Truly they ne your prayers that they will not o realize that talk of Christ is go talk, but so they will also take Chr into their hearts as their Savio and Lord. *Carolyn E. Brew*

AKOBO, UPPER NILE PROVINC

It has been a glorious "first yea for your missionary to the Anua Most of my time has been taken with language study, but even in th I have had great spiritual blessi James Okan, my first teacher, h changed from one bound by the cha of strong drink to being a trust teacher-evangelist, sent off to beg mission work in a station not open to us, due to transportati problems. Other teachers have gro in grace and knowledge too, and has been a joy to be associated wi these men whom God has called from among the Anuaks to ser Him.

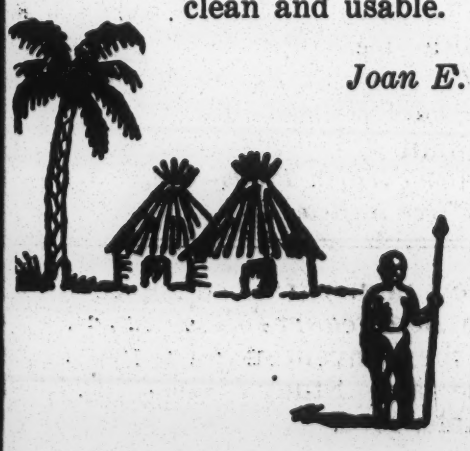
Miss Wilma Kats (RCA) beg a daily meeting for women of t area during last year. When she l the station to teach at Obel, I to

he meeting over. How precious it as to watch these dear women give heir hearts to Christ in simple, child-ke faith. It was a challenge to my wn life to watch their growth, and any are the lessons of faith I have arned from them. When Miss Kats eturned, Okan and I began meet-ngs in the village of Wangdwar, bout two miles from the Mission. ere one of our new Christians had ecently torn down his pagan shrine, enounced his heathen gods, and been aptized as a Christian. These meet-ngs continued until Okan went away nd the coming of the rains made it mpossible to reach the village. Two hat we know of received Christ here, naking another little cell of Chris-ian Anuaks to witness to their eighbors.

I am spending mornings in lan-guage work and afternoons teaching Christian women to read. Shortly I lan to begin meetings in the village f Dimo, traveling by boat during his rainy season.

In all of our work among the Anuaks, we are reminded that it is "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." It was the mighty working of the Spirit last fall that cleansed the Anuak Church and their mission-aries, opened the hearts of these pagan people and made them ready to receive the Gospel. We have done nothing in ourselves, but only al-lowed ourselves to be vessels through which His love could flow to the Anuaks. Pray that we may be kept clean and usable.

Joan E. Yilek



(Nasir, March 24, 1950)

"My last letter was written in November just before the close of school. The village schools didn't close for another month so I spent most of December visiting them again. That is a part of the work I like very much . . . leaving the station behind at 6:00 or shortly after and spending the whole morning either walking or riding in a canoe and testing excited little school boys while all their fathers, mothers, uncles, aunts and neighbors look on. It's one of the best opportunities that we have, I think. It seems that by the time they've seen you write peculiar marks on a blackboard *which their children can understand* and draw amazing arithmetical facts from them, they are ready to believe you know what you are talking about when you talk to them about the Son of God and what He did for them. At least I know I have never felt the power of the Spirit telling me what to say and making people listen intently to every word like I have in some of those barns."

Marian Farquhar

GOD HAS NEED

Our God has need.
Though rich beyond compare,
Though mighty and all-powerful,
Our God has need.
Of hands kept clean from stain of sin
And lifted much to Him in prayer.
Of feet that falter not nor fail,
But steadfast run His paths of peace;
Of grateful hearts that overflow
With love to poor and those who mourn
Of lives desire-driven to tell
His Word to save the souls of men.
Across the earth
Wherever men have need.
Wherever men know not the Lord,
Our God has need.

—I. S. Manton

Literature Department

MRS. WALTER H. HOLT, Literature Secretary, 209 Ninth St., Pittsburgh 22, Pa.

WITNESSING IN THE PUNJAB—is the title; Miss Agnes L. Ballantyne, a former missionary to India is the author; $.35 is the price; 44 pages of story, of pictures, of much-needed background material and figures make up the contents. Why was it written? Mainly in answer to repeated requests such as: "Please give me all the information you have on our India Mission." Full length books are impractical for many reasons so Miss Ballantyne has given us this booklet which she calls "A Handbook of our United Presbyterian Pakistan-India Mission." But it is more than a handbook. You will be surprised to find that so big a task can be accomplished so successfully and so interestingly within the limits of these pages. Only an introductory notice because of other new publications claiming this page, more "taste" of this book in future Magazines.

NEW MAP OF AFRICA—showing our Egypt, Sudan and Ethiopia stations. It's another "must" for the Near East study! Its arrival is a long awaited event and the result has been worth the waiting. Clearly and fully marked with all the former as well as the new stations done in four attractive colors and showing a small corner inset of the continent of Africa; 22 x 24 inches in size; substantial with its cloth backing and metal-ring fastener; price, $1.35.

SO SURE OF LIFE—Although called "So Sure of Life," Robert Thomas was not at all sure for a long time whether he wanted Christian service in the ministry or in medicine. Although actually appointed to the foreign field, he was led to accept instead home service at Pittman Medical Center in the Smoky Mountains of Tennessee. Of interest to us is the paralleling of his experiences with those of our mountain missions in Frenchburg and Ezel.

1950 *FOREIGN STUDY PACKET*—As a trial venture and in respon to the request that additional mat rial be availabale which will n appear in the *Magazine*, the Liter ture Department and the *Missiona Magazine* have prepared jointly th packet of materials for programs the foreign (Near East) study, fro November to March. The conten include:

History of our Egypt Mission
The Child in the Midst
The Mecca Certificate
Workbook — (poems, quizze recipes, drawings, program su gestions, etc.)
Interdenominational Study Guid
Miscellaneous material — (leaflet map, stories)

If bought separately, these item would cost at least $1.75; if boug as a packet, the introductory, tria venture price is only $1.00.

PROGRAM SUGGESTIONS FOR THE OCTOBER STUDY

So Sure of Life—Paper $1.00
Rural Prospect—(Chapters 5-8)
Leaflets and Booklets for Topic 3—"WGMS Stations Along the Way"

Mountain
Frenchburg Then and Now—5c.
Growth of the Medical Work—1c.
Twenty-five Years at Ezel—5c.

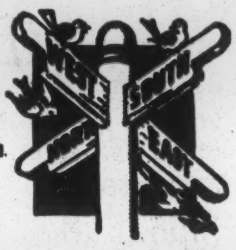
Negro
The Story of Miller's Ferry Mission—15c.
The Story of Prairie Mission—15c.
Jubilee Hospital—1c.

Indian
Along Indian Trails—75c.
7 free leaflets

A few mimeographed copies of the sketch *Bookreaders' Restaurant*, given at the Convention on the Reading Course and Study books are still available, free.

Temperance And Reform

MRS. W. J. HARPER McKNIGHT, 2901 Pioneer Ave., Pittsburgh 26, Pa.



With pleasure we present the following tractive, up-to-date booklets of particular terest to Young People and their Parents. blished by the *School and College Serv-* of Columbus, Ohio, these books have en prepared at the suggestion of educa- rs and leaders who have wanted an au- oritative, unbiased presentation of the cohol problem in terms that young and l will understand and appreciate.

To those who have any concern whatso- ever for the Youth of our land and who have a realization of the extreme gravity of the liquor problem we direct this appeal, that you encourage the use of these book- lets and all such assistance in every way possible—in the homes, in youth groups, in Bible School, etc.

IT'S SMARTER NOT TO DRINK

This is the finest booklet we have yet seen on the effects of alcohol the human brain. Written by Dr. R. V. Seliger, eminent mental giene authority, it states the profoundest scientific truths in plain, wn-to-earth language, with flashes of keen wit and humor.

"Drinking doesn't add up to much, except losses" says Dr. Seliger. Physically and psychologically alcohol acts in such a way that *some* desirable results are unavoidable." HOW and WHY this is true is refully explained in ABC style. For high school level and thereafter. pages, paper, 1949 printing, 25 cents per copy.

ALCOHOL TALKS TO YOUTH

Probably the most popular booklet of the kind ever written; has been sold by hundreds of thousands, translated into other languages, and used abroad. By Howard E. Hamlin, Supervisor of Health and Narcotics, State Department of Education of Ohio. For high school and general use. 32 pages, paper, latest revision, 25 cents per copy.

YOUTH QUESTIONS ALCOHOL

A new edition emphasizing social and economic problems that alcohol presents to youth, in dialog form. Some of the topics are: Can our family afford you? What About Drinking and Driving? Is Alcohol a Moral Problem? What Can Young Folks Do? By J. H. Irwin. For use in high schools and among youth generally. 32 pages, paper, 25 cents per copy.

ALCOHOL AND ACCIDENTS

This careful, detailed summary of an investigation into the violent deaths in Cuyahoga County, (Cleveland) Ohio for ten years, by Dr. S. R. Gerber, Coroner of that county, proves the trail of death and devastation left by the *casual drinking driver*, the one who has had "only a drink or two," as well as the drunken driver. Full of information for speakers and temperance workers. For high schools and beyond. 32 pages, paper, 25 cents per copy.

DRINKING—RIGHT OR WRONG?

This booklet was written by Bishop Ham- naker who makes a difficult topic inter- sting without preachiness. It is his opinion hat the time has come for young people— nd their elders—to do straight thinking bout the *Moral* issue involved in drinking, herefore he makes a clear, non-sectarian plea for moral living. It will appeal to all houghtful high school and college groups and should be an effective tool for all groups, young or old, who are interested in this very important problem. 63 pages, paper, 50 cents per copy.

VERY SPECIAL OFFER!!!

As an introductory offer you may secure these five booklets for $1.00 for a limited time. This is a substantial reduction and we urge you to take advantage of it. Single copies at quoted prices.

Liquor In Rural Areas

By WILLIAM G. MATHER, Professor of Rural Life,
Pennsylvania State College, State College, Pa.
(Reprinted from the National Temperance Digest)

Rural areas have enjoyed a good reputation among the general public as far as the amount of crime is concerned. This reputation may not last long, however; 1947 was the second successive year to see an increase of rural crime. Each crime category except homicide and auto theft showed increases in the rural areas; while in the urban areas only two, rape and aggravated assault, rose over 1946.

To what extent drunkenness played a part in the rural crime increase cannot be discovered due to the lumping together of several types of crime in the reports. It is normally the most common crime reported by the FBI. In Pennsylvania, reports of the Liquor Control Board indicate an increase of about 40 per cent in the dollar volume of hard liquor sold in state stores in rural counties from 1940 to 1946. It can safely be said that there is good reason to believe that consumption of alcoholic beverages has increased in rural areas.

This increase was to be expected. Rural areas are no longer isolated by distance from the habits of cities. City habits of living and city standards of conduct are accepted by rural people.

This fact is particularly true of the younger rural people. In general, rural youth do not find many provisions for wholesome recreation. There are so few of them in any one place that no commercial establishment devoted wholly to recreation can have patrons enough to survive. Consequently, most rural youth hangouts are filling stations and drug stores. School recreational programs help in the case of youth in school, but out-of-school rural youth mainly hunt their pleasure without guidance.

Here is where the roadhouse, increasing in numbers along the road and in the villages, plays its part. It makes available the borderline amusements of pin-ball and slot machines, punch boards, alcoholic beverages and overnight cabins. While it draws many of its patrons from real travelers on the road, it also is patronized by hangers-on from the local villages and farms.

The lack of proper policing in rural areas is one difficulty experienced in control of such places. Few rural places have full-time law enforcement officials, and part-time officials generally prefer to let such things slide and to work at their regular jobs unless the situation "gets too bad." In rural life, as elsewhere, what is everybody's business, is often nobody's business.

Since World War II, an ominous situation has been increasing, though it began before the war, in the part played by veterans' organizations, volunteer fire companies, and some fraternal lodges in the sale of alcoholic beverages. These are often strictly male affairs, and are exempt as "private clubs" from certain of the liquor laws regarding hours and days of sales. They often are cheaper in their prices than are the more strictly commercial sales places. Some of their "club rooms" are well-equipped with gambling devices and well-stocked with liquor. They defy efforts made to clean them up by retreating behind their front of supposed service to the community.

But a determined minister and his several church congregations in one farm valley of Pennsylvania were able to put one such rural vet-

ans' club out of the liquor busi-
ss. The church people organized
ry carefully for the last local op-
n election and although it was a
ry nasty occasion, involving the
aring up of the local "honor roll"
a drunken mob and the dumping
the pieces on the minister's front
rch, the result was a better town
d the joining of the church by
me of the mob who repented of
eir ways. Said one of the men after
few dry weeks, "I feel better when
go home at night now. Every day
like Sunday."

An alert rural community will de-
berately plan for proper recreation,
adily accessible, for its in-school
d out-of-school youth, even if it
es have to raise tax rate to do so.
is a good investment. It can build
a sense of community responsi-
lity on the part of persons who own
roperty so that they will not sell to
st any highest bidder, but only to
e buyer who also has the good of
e place at heart. It should be an
ctive supporter of roadside improve-
ent associations, found in almost
very state, which seek to remove
nsightly and misleading billboards
from the landscape. It should en-
courage its "best" citizens to join ac-
tively the local clubs and work to
bring those organizations up to the
very fine ideals that most of them
have buried in their charters and
have forgotten. It should make sure,
also, that the provision of most state
education laws requiring presenta-
tion of the facts about alcoholic bev-
erages to school children are com-
plied with fully and effectively.

Not so many new laws are needed
in rural areas as an *enforcement of
the existing laws.* Many rural com-
munities are most interested in the
character of their national president
than the characters of their county
sheriffs or town constables and jus-
tices of the peace. Rural churches
could well invite candidates for these
very important local offices to appear
before them some week night for
questioning as to just how they in-
tend to respect and enforce the local
laws.

Alcohol used as a beverage has ex-
actly the same effect in a farm boy
as in a city boy, and exactly the same
effect when sold in a village as in a
metropolis.

My father's world—and yet
For me He leaves stirring, mighty tasks
And bids me share with him
In building love and truth and joy
To make his dream come true.

My father's world—and yet
On me waits part of all the beauty, love
And tenderness the world
Might use in building other powers
To make his dream come true.

My father's world—and yet
Not his until each willing child of his
For him and for his dream,
Gives love and toil and sacrifice
To make his dreams come true.

—*Unknown*

Minutes of Corporation Meeting

The annual corporation meeting of the Women's General Missionary Society of the United Presbyterian Church of North America was held in Room 902, Publication Building, Pittsburgh, Pennsylvania, at ten o'clock on Tuesday morning, July 11, 1950. Mrs. Walter H. Holt, WGMS Literature Secretary, led devotions. Mrs. Thomas H. Newcomb, First Vice-President of the Board of Directors, presided and offered prayer. Seventeen voters were present.

A composite audit certificate by Main and Company, certified public accountants, covering annual reports of all Board members and various other agents handling financial accounts, was read and adopted. Reports of the remaining departments of work of the Board of Directors were adopted as presented at the annual Convention held in Oxford, Ohio, on June 16-20, 1950.

The report of the Editor of the *Women's Missionary Magazine* was adopted as presented at the Convention. An audit certificate by John N. Hepburn, accountant, was adopted, carrying with it approval of the report of the Treasurer of the *Women's Missionary Magazine.*

Reports made to the Convention by its various committees were summarized as follows and actions of the Convention regarding them and other matters were confirmed:

The Place Committee recommended acceptance of an invitation from Chartiers Presbyterial to hold the 1951 Convention at Washington, Pennsylvania, on the campus of Washington and Jefferson College. This invitation was accepted unanimously.

The Credential Committee reported a registration of 347 voters and 52 visitors at the Convention.

The Nominating Committee submitted a slate of candidates for the offices to be filled. No further nominations were made from the floor. On motion the secretary was instructed to cast the unanimous ballot and the following nominees were declared elected:

CONVENTION OFFICERS:
President—Miss Isabelle K. Brittain, First Ohio Presbyterial.
First Vice-President—Mrs. Thomas Sarver, Mercer.
Second Vice-President—Mrs. Harry Ri Chartiers.
Secretary—Mrs. J. K. Stewart, Los Ang

BOARD OF DIRECTORS for a term three years:
Mrs. J. M. Heagen, Mrs. G. Virgil Hut ison, Mrs. William L. Neal, Mrs. Ru K. Montgomery, Mrs. W. J. Harper Knight.

The Memorials Committee reported t no memorials had been received.

The Recommendations Committee s mitted six recommendations which w adopted as a whole.

The Committee to audit the Conventi minutes found them accurate and compl

The Convention went on record as fav ing the idea of a Day of Commitm regarding Temperance.

The following recommendation of t Board of Directors was adopted: "That t Board be empowered to take the necessa steps to have the Charter changed to i crease the number of Board members fr fifteen to a number not to exceed twent one, six or seven of whom shall be elect annually; and that the Board be empower to elect additional Board members as nec sary as soon as the change in the Chart can be effected."

The following amendment to the By-La was also proposed by the Board to be vot on in 1951: "That Article II, Section of the By-Laws be amended to read: 'T Board shall hold two stated meetings ea month except August, at such time a place as it shall appoint. Eight membe shall constitute a quorum.'"

The corporation minutes were read a approved. The meeting adjourned wit prayer by Mrs. John P. White, Edit Emeritus of the *Women's Missionary Mag zine.*

Mrs. Thomas H. Newcom
First Vice-President
Edith L. McBane,
Recording Secretary

OPPORTUNITIES IN THE SOUTH

(*Continued from Page* 23)

you are accustomed to. His community facilities are not under his control. He cannot vote out taverns nor vote in good roads. In fact, he cannot vote—period. He cannot suggest locations for his health nor educational facilities.

All this leads to the conclusion that the future of the Negroes depends o bodies like these. Are you going t leave him to Rome with all its idol trous practices, or atheism, or com munism? In God's name do not with draw your help. I know the State i doing better—but we need the Churc of Jesus Christ.

Tributes

Mrs. Mary Elizabeth Rankin

The women of the missionary society of he Media, Illinois, U. P. church realize they ave lost a valued friend and member and ish to express appreciation of her life nd work here.

The church and the missionary society ere very dear to her and she was always aithful in her duties and attendance.

We extend our sympathy to her family nd assure them that we share in their oss.

Committee

Miss Jean McBurney
Miss Martha Glass
Mrs. Maude McCabe

The Women's Missionary Society of Mt. Pleasant United Presbyterian Church, Hickry, Pa., wishes to pay loving tribute to hree of our members who passed away reently. They were faithful to our church nd its activities. To their families and oved ones we extend our deepest sympathy.

Committee

Mrs. W. J. Machwart

The Women's Missionary Society of the Wooster, Ohio, United Presbyterian Church wishes to pay a tribute of love and esteem o the memory of Mrs. W. J. Machwart who was called home, after months of illness, on April 1, 1950.

She was a life member of the Women's General Missionary Society. Many years were given as a teacher in the public schools and in Bible School. She, with her husband, was deeply interested in the cause of Temperance. Always ready to give her time and talents in every good cause, she lived a life of faith and good works.

To the daughter and two sons we extend our sincere sympathy.

Committee

Mrs. Quincy B. Eagleson

The members of the Louise Scott Missionary Society of the New Wilmington U. P. Church, wish to pay loving tribute to the memory of Mrs. Quincy B. Eagleson, who passed away April 21, 1950, after an illness of many years.

Mrs. Eagleson loved her church, and in her suffering over the years found untold solace and comfort in the Psalms. She was an inspiration to all who knew her, and her smiling presence will be missed, not only by her devoted family, but by her many friends as well. We extend to her family, our heartfelt sympathy.

Mrs. Jane McG. Yahn
Mrs. Floyd Withrow
Mrs. C. W. McKee

Miss M. Vira Walker

On March 31, 1950, Miss M. Vira Walker passed away at the age of 83. She was born in Zanesville, Ohio. She was a faithful member of the United Presbyterian church and missionary society, having held offices in her home society and also in the presbyterial. The things of the church were very dear to her heart. The beautiful Psalms which she loved were a comfort to her in her last days. "The Lord is my light and my Salvation. Whom shall I fear? . . . The Lord is my Shepherd, I shall not want . . . I will both lay me down in peace and sleep for thou O Lord only makest me to dwell in safety."

Her memory is sweetest in the heart of those who knew her best. Eternity alone reveals the influence of a consecrated Christian life. She has

"Faded away like the stars of the morning,
Losing her light in the glorious sun;
Gone from this earth with its sorrow and mourning,
Only remembered by what she has done."

By Friends

Mary C. Moyle
Rachel Maddock

With a deep sense of loss to our Canon City, Colorado, church and community, we record the home going of two of our faithful members.

Mrs. Moyle was a charter member of this church, which celebrated its fiftieth anniversary in January, 1950, also an active member of the Missionary Society and a Life member of the WGMS. We shall remember her for her kind manner, her patience, and uncomplaining spirit.

All her life until, unable to attend, she maintained an interest and helpfulness in the activities and welfare of the church and WMS during the years of her residence in this community.

Mrs. Maddock was a faithful member and attendant at church services and an active Sabbath School teacher for many years. She exerted a great influence over the many children that she taught. Her quiet, unassuming ways were always an inspiration to all who knew her.

With thankful hearts for their lives among us, we extend to their families our sympathy and commend them to the comfort of the Master, who so lovingly said, "I will not leave you comfortless."

Mrs. J. C. Lawrence
Mrs. Ama Milligan
Mrs. Ethel Kirkton

FOREIGN MISSIONARIES UNDER THE W.G.M.S.

% American Mission is used with each foreign address

EGYPT

*Miss Mary T. Anderson, R.N., 1948 — Assiut
*Miss Margaret M. Bark, 1948 — Cairo
*Miss Elizabeth A. Baumgartner, 1949 — Tanta
Miss Helen R. Brownlee, R.N., 1931 — Assiut
Miss Mary Frances Dawson, 1922; 1945 — Cairo
Mrs. Ada A. Dunlap, 1926 — Assiut
Miss Lucia Dwight, 1919 — Mansura
Miss Davida M. Finney, 1915 — Cairo
*Miss Lois M. Finney, 1948 — Cairo
*Miss Margaret Gettemy, 1949 — Tanta
Miss Martha C. Glass, 1921 — Luxor
Miss Eulalia D. Grether, 1929 — Tanta
Miss Alice Grimes, 1924 — Cairo
*Miss Faith E. Hamilton, 1948 — Cairo
Miss Nellie V. Hill, R.N., 1945 — Tanta
*Miss Louise G. Hines, R.N., 1949 — Tanta
*Miss Elizabeth Hopkins, 1949 — Cairo
*Miss Marian L. Jamieson, 1948 — Assiut
Miss Millie I. Kelso, 1946 — Benha
*Miss Helen V. Kirkness, R.N., 1947 — Tanta
*Miss Mattie Mae Klingaman, 1949 — Cairo
*Miss Mary Lou Lash, 1948 — Assiut
Miss Lucy Lightowler, 1921 — Cairo
*Miss Mary L. Markley, 1948 — Cairo
Miss Helen J. Martin, 1915 — Cairo
Miss Beatrice McClellan, 1947 — Cairo
Miss Jeanette L. McCrory, 1916 — Minia
Miss Evelyn McFarland, 1919; 1949 — Cairo
Miss Sarah B. Meloy, 1923 — Cairo
*Miss Shirley A. Moss, 1948 — Tanta
*Miss Joan Murdock, R.N., 1949 — Assiut
Miss Lucile B. Nichols, R.N.A., 1945 — Tanta
Miss Helen J. Noordewier, 1921 — Beni Suef
Miss Venna R. Patterson, 1924 — Tanta
Miss Frances Patton, 1922 — Mansura
*Mrs. May L. Podbreger, R.N., 1949 — Tanta
*Miss Ruth N. Purdy, 1949 — Assiut
*Miss Mary E. Reed, 1948 — Assiut
Miss M. Stella Robertson, 1922 — Cairo
Miss Martha A. Roy, 1935 — Luxor
Mrs. Rachel T. Seiver, 1925 — Benha
Miss Jane C. Smith, R.N., 1922 — Cairo
Miss Nellie C. Smith, 1911 — Beni Suef
*Miss Norma Lee Squires, 1948 — Cairo
Miss Inez M. Sutton, 1949 — Cairo
Miss Marie F. Tait, 1925; 1948 — Assiut
Miss Mary C. Thompson, 1939 — Tanta
Miss Mary L. Thompson, 1917 — Assiut
*Miss Edith M. Vorhis, 1949 — Cairo
Miss Helen M. Walker, 1930 — Assiut
Miss Ethel L. Weed, 1919 — Alexandria
Miss Ruth M. Williamson, 1924; 1944 — Tanta
Miss Elizabeth M. Wilson, 1932 — Fayoum
Miss Esther W. Wilson, 1919 — Luxor
Miss Margaret A. Work, 1924 — Cairo
Miss Laura B. Wright, 1921 — Tanta

ON FURLOUGH (from Egypt)

Miss Elsie M. French, 1909 — Goldfield, Iowa
Miss Lois D. Kingan, 1926 — 4138 Fairfield Ave., Munhall, Pa.
Miss Alberta A. Tedford, R.N., 1945 — R.D. 1, Albia, Iowa

WEST PUNJAB, PAKISTAN

Miss Margaret E. Ballantyne, 1941 — Cambellpur
Miss Minnie E. Beatty, 1912 — Abbottabad
Miss R. Jean Black, 1921 — Pasrur
Miss M. Lois Boyd, 1919 — Badomali
Miss N. Addaline Brandon, 1931 — Rawalpindi
Miss Theresa I. Brownlee, 1922 — Sialkot City
Miss Marie E. Cash, R.N., 1926 — Pasrur
Miss M. Evelyn Cathcart, 1925 — Hajipur, Sialkot City
Miss Edith M. Drake, 1947 — Gujranwala
Miss Dorothy M. Fisher, 1947 — Rawalpindi
Miss Betsy Fleming, 1918 — Sangla Hill
Miss Evva P. Hartig, R.N.A., 1924 — Jhelum
Miss Eva M. Hewitt, 1930 — Hajipur, Sialkot City
Miss Alice G. Hill, 1938 — Sargodha
Miss Reba C. Hunsberger, M.D., 1921 — Sialkot City
Miss Mary Kyle, 1904 — Pasrur
Miss M. Frances Lincoln, R.N., 1920 — Sialkot City
Miss Glendine Lundquist, R.N., 1938 — Sialkot City
Miss Evelyn M. McKelvey, R.N., 1937 — Sialkot City
Miss Margaret L. Murdoch, 1924 — Sangla Hill
Miss Marian T. Peterson, 1930 — Gujranwala
Miss Laura Reynolds, 1924 — Sargodha
Miss Elizabeth H. Turner, R.N., 1947 — Sialkot City
Miss Helen V. Weede, 1928 — Campbellpur

EAST PUNJAB, INDIA

Miss Vida J. Graham, 1922 — Pathankot
Miss S. Jane Lamont, 1928 — Pathankot
Miss Willa M. Ramsey, 1921 — Pathankot
Miss Vivian L. Trimble, 1921 — Pathankot

ON FURLOUGH

Miss Ruth I. Ardrey, 1924 — 826 S. Ogden St., Denver 9, Colo.
Miss Frances E. Brown, 1927; 1937 — 810 Glenview St., Philadelphia 11, Pa.
Miss Margaret Fehlman, 1912 — 600 N. Court St., Crown Point, Ind.

*Short Term Workers.

Miss Laura R. MacLachlan, 1938 — R. D. 1, Atkinson, Ne
Miss Louise Scott, 1916 — 379 Ohio St., Rochester, N

ANGLO-EGYPTIAN SUDAN

Miss Carolyn E. Brewer, 1948 — Khartoum No
Miss Mary V. Ewing, R.N., 1940 — Doleib H
Miss Alice Ruth Gabel, 1948 — Omdurm
Miss Ray Huffman, R.N., 1924 — No
Miss Aleta J. Matthews, 1946 — Omdurm
Miss Jean Maxwell, M.N., 1946 — No
Miss Marguerite M. McClellan, 1926 — Ath
Miss Mary Jane McKnight, 1922 — Ath
Miss E. Verna Pillow, 1930 — Khartoum No
Miss Phyllis A. Rogers, 1949 — Doleib H
Miss Mary K. Smith, M.D., 1944 — No
Miss Frances Turk, R.N., 1921 — Khartoum No
Miss Eleanor C. Vandevort, 1949 — No
Miss Joan E. Yilek, 1948 — Ab

ON FURLOUGH

Miss Mary E. Cole, 1919 — Braddyville, Io
Miss Una Cole, 1918 — Braddyville, Io
Miss Marian I. Farquhar, 1945 — R.D. 2, Coin Io
Miss Dorothy L. Rankin, 1946 — 234 E. Second St., Xenia, Oh

ETHIOPIA

Miss Ruth C. Beatty, 1920 — Go
Miss Isabel Blair, 1922 — Go
Mis Marjorie Faught, R.N., 1938 — Sa
Miss Eileen Halewood, R.N., 1947 — Ma
Miss Mary Nell Harper, R.N., 1948 — Se
Miss Marguerite M. Lienard, 1948 — Addis Ab
Miss Hazel J. McGeary, 1946 — Sa
Miss Ruth M. Nichol, 1933 — Addis Ab
Mrs. A. W. Pollock, R.N., 1942 — Ma
Mrs. Ruth L. Walker, 1923 — Addis Ab
(All Maji, Sayo and Gorei mail: Box 1111, Addis Ababa)

UNDER APPOINTMENT

Mrs. Sara E. Baker, 1950 — Star Route, Butler, P
*Miss Mary Anna Bode, 1950 — 1769 Barr Avenue, Pittsburgh, P
*Miss Marian C. Davidson, R.N., 1950 — 222 Hollywood Ave., Youngstown 5, Oh
*Miss Beverly J. Day, 1950 — 68 Ash Ave., Cranston 10, R
*Miss Marjorie J. Dye, 1950 — 70 N. Greenwood Ave., Pasadena 8, Ca
*Miss Lois R. Ellifritz, 1950 — 315 Clark Ave., Washington, P
Miss Mildred P. Heasty, 1950 — 218 E. Main St., Sterling, Kans
Miss Mary H. Lentz, R.N., 1950 — 536 Oneida Pl., N.W., Washington 11, D.
*Miss Marjorie M. Walker, 1950 — 501 W. Main St., Somerset, P

RETIRED FROM ACTIVE SERVICE

EGYPT

Miss Ella M. Barnes, 1911 — United Presbyterian Home, Washington, Io
Miss Leota Cabeen, 1909 — 2614 Sacramento, St. Joseph, M
Mrs. Mary K. Coventry, 1908; 1918 — 1128 State St., Emporia, Kans
Miss Anna B. Criswell, 1905 — 422 W. Logan St., Clarinda, Io
Miss Minnehaha Finney, 1894 — 121 North 7th St., Sterling Kans
Miss Rena L. Hogg, 1899 — Assiut, Egy
Miss Dora B. Mason, 1918 — c/o Miss Etta McClure, West Middletown, P
Miss Elizabeth McKibben, 1924 — 1423 Liverpool St., N. S. Pittsburgh, P
Miss Carol E. McMillan, 1906 — Aledo, Illino
Miss Marion A. Paden, 1902 — 12467 Cedar Road, Cleveland, Oh
Miss Laura B. Walker, 1904 — Penn & Trenton, Pittsburgh 21, P
Miss Ida Whiteside, 1913; 1935 — 25 Prospect St., Greenwich, N.
Miss Ruth A. Work, 1904 — 2235 Norwalk Ave., Los Angeles 41, Californ

PAKISTAN-INDIA

Miss Emma Dean Anderson, 1881 — Penn and Trenton, Pittsburgh 21, P
Miss Hazel Bennett, 1908 — 268 Park St., Socorro, N. Mexi
Miss Mary J. Campbell, 1884 — Box 992, Santa Ana, Californ
Miss Ella M. Gordon, 1893 — Pattersonville, N.
Miss Kate A. Hill, 1896 — Eldora, Io
Miss Flora Jameson, 1903 — Penn and Trenton, Pittsburgh 21, P
Miss Mary E. Logan, 1891 — 325 W. 7th St., Rushville, Indian
Miss Lillian A. McConnell, 1902 — United Presbyterian Home, Washington, Io
Miss Georga Wengert, 1919 — Lebo, Kans

ANGLO-EGYPTIAN SUDAN

Miss Elsie E. Grove, 1912 — Caroline Ave., R. D. 3, Poughkeepsie, N.
Miss Aulora R. McIntyre, 1911; 1919, Lenox, Io

HOME MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

iss Pearl Bear Wheelock Academy, Millerton, Okla.
v. H. W. Gordon ..... R.D. 1, Stilwell, Okla.
v. E. W. Machamer ..... Warm Springs, Oregon
v. Louis Mitchell ..... Tama, Iowa
v. F. C. Patterson ..... Kayenta, Arizona
. F. E. Plank ..... Simnasho, Oregon

CITY AND PRESBYTERIAL

iss Jean Dickey .....
61-16 68th Ave., Ridgewood, Brooklyn 27, N.Y.
iss Esther M. Jones .....
.....701 East Boulder, Colorado Springs, Colo.
rs. R. G. Russell .....
.....86 Church St., Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

rs. J. C. Alter .....1920 Yolo Ave., Berkeley, Calif.
iss Margaret Beveridge ..... Monmouth, Ill.
iss Mae Beveridge ..... Monmouth, Ill.
iss Sallie E. Dickey .....
..... 8930 Hunt Ave., South Gate, Calif.

MOUNTAIN MISSIONS

FRENCHBURG, KY., SCHOOL

pt. and Mrs. Arthur Gathman ..... Frenchburg, Ky.
iss Ruth Courter, Principal ..... Frenchburg, Ky.
r. John Besco ..... Frenchburg, Qy.
iss Ilo Jean Brown ..... Frenchburg, Ky.
iss Alice Childs ..... Frenchburg, Ky.
rs. Pearl Hatfield ..... Frenchburg, Ky.
iss Alice Hesselink ..... Frenchburg, Ky.
rs. Anne Howard, Matron ..... Frenchburg, Ky.
rs. Alice Hughes, Grade Principal ..... Frenchburg, Ky.
iss Ruth Lindal ..... Frenchburg, Ky.
iss Alberta McBride ..... Frenchburg, Ky.
iss Dorothea McKissick ..... Frenchburg, Ky.
iss Winifred Moore, Sec. ..... Frenchburg, Ky.
iss Joyce Rode ..... Frenchburg, Ky.
r. Samuel Sharp ..... Frenchburg, Ky.
iss Sarah Spiro ..... Frenchburg, Ky.
iss Mae Sprowl ..... Frenchburg, Ky.
iss Roberta Stewart ..... Frenchburg, Ky.
rs. Leah Stephens,
Supt. Clothes Room ..... Frenchburg, Ky.
rs. Pauline Williams, ... Frenchburg, Ky
r. M. Whitaker, Physical Ed. ..... Frenchburg, Ky.
rs. John Besco, Dietitian-Cook ..... Frenchburg, Ky.

JANE COOK HOSPITAL

iss Margaret Buren, Manager ..... Frenchburg, Ky.
iss Mary Cochran, R.N. ..... Frenchburg, Ky.
iss Effie Frazier, R.N. ..... Frenchburg, Ky.
r. Donald Graves ..... Frenchburg, Ky.
iss Bernie Phelps, Practical Nurse Frenchburg, Ky.
rs. Thomas Forsythe,
Dietitian-Cook ..... Frenchburg, Ky.

EZEL, KENTUCKY, SCHOOL

upt. and Mrs. William A. Heagen ..... Ezel, Ky.
iss Larue Millen, Principal ..... Ezel, Ky.
iss Lucille Artman ..... Ezel, Ky.
iss Wilda Barnes ..... Ezel, Ky.
iss Ruth Bemis ..... Ezel, Ky.
r. Revis Carr, Shop ..... Ezel, Ky.
iss Elmeda Coons ..... Ezel, Ky.
iss Doris Jean Gieser ..... Ezel, Ky.
iss Zillah Hawthorne, Secretary ..... Ezel, Ky.
iss Beulah Hogan ..... Ezel, Ky.
iss Jean Jardine ..... Ezel, Ky.
iss Gladys Millen ..... Ezel, Ky.
rs. Thomas Moore ..... Ezel, Ky.
iss Gene Purdy ..... Ezel, Ky.
rs. Rebecca Rodkey ..... Ezel, Ky.
iss Eleanor Timmerman ..... Ezel, Ky.
iss Frances Widstrand ..... Ezel, Ky.
iss Louie Frazier, Supt. Clothes Room ..... Ezel, Ky.
r. Stanley Trimble (Phyiscal Ed.) ..... Ezel, Ky.
rs. Dema Gilley, Dietitian-Cook ..... Ezel, Ky.

NEGRO MISSIONS

ARLINGTON INSTITUTE

Mr. K. P. Thomas, Superintendent ..... Annemanie, Ala.
Miss Georga Lee Jackson ..... Annemanie, Ala.
Mrs. Willie Knight ..... Annemanie, Ala.
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Miss Mabel L. Thomas ..... Camden, Ala.
Miss Bertha L. Washington ..... Camden, Ala.
Miss Lizzie M. Washington ..... Camden, Ala.
Miss Alice B. Whitaker ..... Camden, Ala.
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Mrs. S. W. Rivers ..... Camden, Ala.
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Camden and Miller's Ferry ..... Camden, Ala.

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Miss Gertrude Allen, R.N. ..... Henderson, N. C.
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(Twelve other aides and workers)

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Miss Virginia Dillard ..... Miller's Ferry, Ala.
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Miss Eunice Holley ..... Miller's Ferry, Ala.
Mr. William E. Lee ..... Miller's Ferry, Ala.
Miss Bernice Mallard ..... Miller's Ferry, Ala.
Miss Felicia Parker ..... Miller's Ferry, Ala.
Mr. C. T. Patterson ..... Miller's Ferry, Ala.
Mrs. Roma Patterson ..... Miller's Ferry, Ala.
Mrs. Laura Ridgeway ..... Miller's Ferry ,Ala.
Miss Pauline Shields ..... Miller's Ferry, Ala.
Miss N. Jewell McCann, Secy. ..... Miller's Ferry, Ala.
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Girls' Matron ..... Miller's Ferry, Ala.
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Miss Constance Bridges ..... Prairie, Ala.
Mrs. L. C. Hope ..... Prairie, Ala.
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Mrs. William T. Peters ..... Prairie, Ala
Rev. C. C. Brown, Pastor at Prairie and Annemanie

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..... 188 Liberty St., Knoxville, Tenn.
Rev. and Mrs. D. F. White .....
.....825 First Avenue, Selma, Alabama
(Mr. White still supplies Camden, Canton Bend, and Miller's Ferry Churches)

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(% American Mission should be added to each foreign address)

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Rev. and Mrs. Paul A. Miller—Gujranwala
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Mr. and Mrs. Phil R. West—Addis Abab

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Dr. and Mrs. D. C. Henry—c/o Mrs. F. P. Hanson, R. R. 4, Peoria, I

RETIRED FROM ACTIVE SERVICE

EGYPT

Rev. and Mrs. W. P. Gilmor—R.R. 4, Box 279, Fresno, Cal
Rev. and Mrs. F. D. Henderson—542 N. Bever St., Wooster, Oh
Dr. and Mrs. W. W. Hickman—1125 E. Detroit Ave., Monmouth, I
Dr. and Mrs. W. T. Moore—311 E. Jefferson Ave., Wheaton, I
Dr. and Mrs. H. E. Philips—Salem. N
Dr. and Mrs. Mark S. Roy—New Concord, Oh

PAKISTAN-INDIA

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Dr. and Mrs. H. C. Chambers—340 S. Ridgewood Ave., Daytona Beach, Fl
Rev. D. R. Gordon, D.D.—2330 Carroll Park, S., Long Beach, Ca
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Dr. and Mrs. W. H. Merriam—208 North "I" St., Monmouth, I
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SUDAN

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ANNUAL CONVENTION
OF THE WOMEN'S GENERAL MISSIONARY SOCIETY
OF THE
UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA
Washington, Pennsylvania, June, 1951

OFFICERS

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ATTENTION: PRESIDENTS OF MISSIONARY SOCIETIES

In these days of the audio-visual method being employed to educate and inspire our women to greater missionary effort, it is almost a necessity that the individual missionary society have a copy of the new 1950-51 Religious Film Association catalogue for their reference. This is a valuable printed catalogue, listing the many films available on all religious subjects, and including also lists of slides, filmstrips, and filmstrip-record combinations helpful in religious programs. Ordinarily this catalogue sells for fifty cents a copy but the Department of Audio-Visual Education would like to offer a copy to each society president in the missionary organizations of our church. If you wish to accept this offer, won't you write or call the Department of Audio-Visual Education, 209 Ninth Street, Pittsburgh 22, Pa., and state that you read this announcement and would like a copy of the Religious Film Association catalogue?

QUIZ

1. What book is said to be "so full of vitamins"?
2. What are some allies of the modern rural church?
3. How would you define "the soul" of a community?
4. If a comedy is a type of drama, what is *comity?*
5. Since all acres belong to God, what is meant by the "Lord's Acre" Plan?
6. John Frederic Oberlin, Felix Neff, Mark Dawber, W. A. Robb—which one was called a Sky Pilot? which made education available for Negroes? which wanted to know all the sheep and lambs of his parish? which said "Christianity is a religion of relationships"?
7. On your auto tour of our Home Missions where will you meet Rev. Claude C. Brown? Miss Jean Dickey? Miss Joyce Mitchell?
8. Where will you find Indians from these tribes—Navajo? Cherokee? Sac and Fox? Warm Springs?
9. Into which states will you drive to visit all of our Negro missions?
10. What outstanding improvements will you see in our Mountain stations?
11. List blessings our denomination has given the Negro of the South. What tragic problems remain?
12. Who prayed "Father, we thank Thee our pastor has come to the end of his rope. Now work like Thyself"?

The Rural Church is the Strength of the Nation.

Front-cover picture: *Follow Thou Me* is the caption for the beautifu
picture of children following Christ along peaceful rural pathways. T
thousands of children and youth who are beginning a new school ye
Christ says, "Follow Thou Me." He says it to teachers and parents, a
to all of us!